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GLIMPSES

OF

ANCIENT MYSTERIES,

BIBLICAL AND CLASSICAL,

AND OF ENGLISH AND PARENTAL VERSIONS OF THE BIBLE AND ITS DEITY, IN THE LIGHT OF MODERN SPIRITUALISM.

BY ALFRED E. GILES.

OF HYDE PARK, MASS.

7605.114

"Through the harsh noises of our day,
A low, sweet prelude finds its way;
Through clouds of doubt, and creeds of fear,
A light is breaking calm and clear.
Henceforth my heart shall sigh no more
For olden time and holier shore;
God's love and blessing then and there,
Are now and here and everywhere."

J. G. Whittier.

BOSTON:
BANNER OF LIGHT PUBLISHING CO.,
No. 9 Bosworth Street.
1897.

With the respects of the

Author,

Hyde Park, Massachusetts.

ENGLISH AND PARENTAL VERSIONS

OF THE BIBLE AND ITS DEITY;

ALSO,

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By ALFRED E. GILES,

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Author of "The Sabbath Question, Considered by a Layman," "Civil and Medical Liberty in the Healing Art," "Funerals. Suspended Animation, Premature Burials, Therapeutics, Spiritual and Medical," "Marriage and Divorce; or, The Divorce Question;" "A Letter to Massachusetts Members of Congress on Plural Marriage and the Mormon Problem," "Societies for the Suppression of Vice, their Methods and Tendencies Considered," and **opposed.**

"Fear them not, therefore; for there is nothing covered that shall not be revealed; and hid that shall not be known."—*Matthew X:* 26.

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[illegible]

A. E. Giles

Aug. 4. 1897.

PREFATORY.

About forty-seven or more years ago, at the dinner table of house then No. 1 Hamilton Place, opposite the Park-street church, Boston, one of the boarders, Mr. Tolman, mentioned the name of Dr. Main. Mr. Tolman for several days had been suffering from some rheumatic or sciatic pain. Dr. Main had just about that time relieved him—not by medicine, but by gently passing his hands over the aching limbs. Massage, as the art is now named, was but little known in those days; and if the right magnetic relations existed between the patient and the manipulator, the cure was sometimes instantaneous, and regarded as almost miraculous. Some conversation on the matter arose among the twenty or more agreeable and intelligent ladies and gentlemen who made their home in Mrs. Davis's excellent *pension*, boarding-house. Among other points it was suggested, that Dr. Main was a Spiritualist Doctor, and that led to further remarks *pro* and *con.* respecting Spiritualism. One observation was to the effect that Spiritualism was a nine-days' wonder, and would soon subside. The speaker was a young lawyer of two or three years' practice, and a thirteen years' member of one of the Baptist churches in the city. The discussion was dropped upon Mr. Tolman's saying that he knew nothing of Spiritualism, but did know that Dr. Main had cured him of his aches and pains. As the young lawyer subsequently reflected on the conversation, he thought of his folly in volunteering an opinion on a matter, of which he was entirely ignorant, and resolved that as opportunities should thereafter occur, he would look

into Spiritualism; and then such opinion as he might form, would be based on knowledge, and not on ignorance. He is now an old man—just about the present writer's age. Yes! he confesses; it was himself. But half a century has since elapsed, and his present belief is that Spiritualism inheres in, and pertains to the life, thought, action and purpose of every human being—in this our present, and all future spheres of existence. Correctly apprehended, it ennobles the individual, makes life worth living, imparts strength to withstand the blows of fortune, annuls all fear of death, and in the Summer-Land beyond the grave, discloses for worthy participants, pleasant homes of wisdom, love, freedom, friendship and happiness.

The matter of the following pages first appeared in a series of articles in successive issues of the BANNER OF LIGHT from May 15 to June 26. While preparing them, the writer's health has been delicate, and at times his fingers so weak as to be unable to hold and use his pen. He would never have undertaken the work, nor now publish it with its many imperfections, but from a conviction that some appreciative recognition was due for the mental and spiritual benefits he had received from the labors of certain of the reformers, seen and unseen, of the present generation. And he believes it may be somewhat instructive to Bible classes and Sabbath School teachers, and not without interest to such Theological students and College-diplomated Doctors of Divinity as are unacquainted with Modern Spiritualism.

Hyde Park, Mass. ALFRED E. GILES.
July, 1897.

ENGLISH AND PARENTAL VERSIONS OF THE BIBLE AND ITS DEITY;

ALSO GLIMPSES OF BIBLICAL AND CLASSICAL MYSTERIES, IN THE LIGHT OF MODERN SPIRITUALISM.

The "Polychrome Bible" article in the *New York Sun* (Oct. 11, 1896) made mention of a proposed new translation of the Bible, or rather of what is known as the Old Testament, undertaken by certain biblical scholars, which might at some time be expected from the press of the Johns Hopkins University of Baltimore. *The Sun* reported that "it would be much more than a mere translation; that it would amount to a reconstruction of the Bible, and that though certain of its editors were of the Orthodox faith, this reconstructed Bible could not but profoundly affect the ideas, the teachings and beliefs of all Christendom." Some two or three months afterward there was a rumor of a new quarterly to appear, which has since been verified by the publication in April of this year of *The American Journal of Theology*. Its pages are to be opened to writers upon all theological subjects. Writers of every school of theological opinion would receive welcome, the only limit being that "every writer should make at least in some measure a real contribution to theological knowledge."

"Coming events cast their shadow before." So it was not a great surprise when, in the New York *Sunday Journal* Jan. 3, 1897, appeared a Polychrome Supplement, headed, "Amazing Discoveries Concerning the Book of Genesis." "It is a patchwork of four or five writers, and is not

the first book of the Bible." The green color of certain parts of this many-colored Supplement, indicated that the verses (from Chaps. ii., iii., xii. and xxv. of Genesis) printed on said color, were from an Old Testament document (850 B. C); verses printed on a red color were from an Ephramitic document (650 B. C.); verses printed on a yellow color were from a Judaic-Ephramitic document (Recension 640 B. C.); and italic letters indicated additions to original documents made by various editors between 640 and 400 B. C.

"These discoveries are the results of the labors of Professor, the Rev. Dr. J. C. Ball of London, one of the greatest of the world's Semitic scholars, who for the first time in three hundred years has undertaken the work of translating Genesis from its original sources into modern English. Prof. Ball is one of the highest living authorities in Hebrew, Arabic, Syriac and Assyrian. Without fear and without prejudice, he has undertaken his task from a scholarly standpoint, paying no heed either to church or its scoffers. He has disregarded the accepted version entirely. He has gone back to the oldest original manuscripts in the world."

It is a matter of joy to Spiritualists that such works are to be published. They have known for years that, could some of the rays of Modern Spiritualism be converged upon the miracles, the prophets, the seers, and Jehovah, the "Lord God" of the Old Testament, a flood of light would thence arise, which would more or less enlighten the Gentiles, Christians and all religionists.

It was in his youthful days that the present writer became a member of a Baptist church in Boston, and so continued for about twenty five years; but with increasing years there came to him additional knowledge and consequent change of his religious views. Before withdrawing from the church, however, he sought advice from a beloved teacher, who had been President of the college from which, about eighteen years previously, the writer had graduated, in 1844. He opened his heart to his friend, and told of spiritualistic phenomena he had witnessed, of instant inspirational addresses and poems he had heard, and

of certain remarkable personal experiences of his own. The kind friend and wise counsellor, diplomated by several colleges as D. D., LL. D., etc. (titles which he honored by accepting, and by which the colleges advertised themselves), after some intervening remarks and inquiries, said: "I do not doubt what you have related. I know you are an honest man, and I have heard similar things from others who I know are honest; but I do not understand it. All I can advise is, be careful what you do."

The writer's next step was to sever his church connection, an act which to the present time—now in his seventy-eighth year—he has never regretted; and next, to enter more thoroughly than ever before upon the study of the Bible in matters of divination, not suffering a witch to live (Ex. xxii: 18), the woman of Endor, etc. And as he read he was surprised and delighted at the clearer light which his previous knowledge of Modern Spiritualism (little as that knowledge was) shed upon its pages.

The Bible now in general use in English-speaking countries is that authorized by King James A. D. 1611. It is also the basis of the recent version, A. D. 1881. But it was not possible to make a correct translation of the Hebrew Bible into the English tongue at the time the work was undertaken in the reign of King James. There did not then, and does not now exist, any manuscript or copy of the Hebrew Old Testament known and accepted by competent scholars as absolutely correct. What the Polychrome Bible may be, future scholars will determine. One cause of this deficiency of exactitude or certainty, was the poverty of the earliest Hebrew manuscripts in the use of vowel letters. The rows or successive lines of letters were composed of consonants without vowels; nor were the lines divided into words. The words which were subsequently formed out of them, in process of time were without points or accents to indicate pronunciation. Consequently, under these disabilities, no uniform reading or understanding of the original Hebrew text was attainable. Prof. Moses Stuart, in his critical "History of the Old Tes-

tament Canon," page 192, declared that "some eighty thousand various readings can occur out of the Hebrew consonants; how many as to the vowel points and accents no man knows."

But there gradually arose, commencing about the third century A. D. and continuing until about the eleventh century, a process called the Massoretic, a traditional mode of writing and pronouncing, whereby it was attempted to fix an immutable reading upon each word and letter of the text. Out of the fifty-four appointed revisers (graduates of Oxford and Cambridge universities) engaged on the King James version, only Mr. Lively was a competent Hebraist. He and six others died before the completion of the work. So that King James's authorized version of 1611 is, with certain revisions of previous English versions, simply and purely a translation of the Greek Septuagint and the Latin Vulgate.

The Septuagint is a Greek version of the Old Testament, but by whom, when and where translated is all uncertain. Origen, the father of biblical criticism, born in Alexandria 188 A. D., in the early part of the third century, constructed the famous Hexapla, so called from its six unfoldings or versions of the Hebrew book. It consisted of one version in Hebrew letters, and five different translations in Greek letters, so arranged in parallel columns that six versions of any Old Testament verse would all appear on one and the same page. It was intended, probably, as an assistance in the settlement of some of the many biblical and doctrinal questions which more or less agitated the Christians of that age. Origen was not a Jew, nor under any obligation to refrain from using in his version of the Septuagint the proper name of the Hebrew God, "Jehovah," "Yahweh," "Jah," or however otherwise it may be spelled or pronounced. Instead of that special and proper name, a title—*i. e.*, *Kurios*, signifying "Lord"—was used. That apparently harmless error has since proved to be a great stumbling block in the normal development of what is yet to be a religion more humane, liberal and spiritual

than that which for eighteen centuries has dominated Christendom. Renan, in his History of the People of Israel, declared "the Septuagint to be one of the most important works in history." He exalts it as the Bible of infant Christianity. "It was, in one sense, the Bible of mankind, for the Latin Bible proceeded from it. St. Jerome only in part supplied its place." It was the Bible of Philo, of Josephus, of St. Paul, and the early Christians, who made it the basis of their apologetic writings. Some of the Messianic arguments which converted the world came from blunders. "The religious history of the world," says Renan, "is made up of repeated misconceptions." (Page 203.)

The Vulgate is St. Jerome's version of the Old and New Testaments. He was an intense controversialist, upholding the Roman supremacy in its schism with the Greek Church, and was commissioned, about the year 382 A. D., by Pope Damasus, to revise and correct the then existing Latin versions by the original Greek. This work he performed, and it was so satisfactory to the Pope and the church officials, that he was encouraged to proceed. Relying largely on the Hexapla, of which he possessed a pure and perfect copy, he translated into Latin, all parts of the Old and New Testaments. He was among the most learned of the Latin Fathers; he translated the Chronicon of Eusebius, and was doubtless familiar with Eusebius's "Preparatio Evangelica," chapter thirty-one in Book XII. of which work is entitled, "How far it may be proper to use *falsehood* AS A MEDICINE, and for the benefit of those who require to be deceived." Eusebius also closed his "Preparatione": "Thus I have reported whatever may redound to the glory, and suppressed all that could tend to the disgrace, of our religion," evidently believing such disregard of truth for the glory of his religion, convincing evidence of the genuineness of his Christian character; an acknowledgment, however, which in modern courts of justice—where witnesses are sworn to tell the truth, the whole truth, and nothing but the truth—would discredit both him and his testimony.

Under such influences St. Jerome, zealous for the papacy, was not likely to understate or overlook any word or clause (or, if in his opinion proper, to alter or supply it) tending to exalt and augment the majesty of his God and the power of his church. His version of the Testaments—at first entitled "Bibliotheca Divina," but now known as the Vulgate—has, since the Council of Trent (1545-1563), been accepted as authoritative, and is the parent of the commonly-received English and American versions.

As the authorized Version of 1611, under the auspices of King James, was by his Majesty's special command translated and revised; and as it was a matter that specially, and at times absorbingly, interested him; and, moreover, as the work was performed by revisers appointed by him, and subject to rules which he prescribed, it is pertinent, perhaps needful, here to allude to certain of his peculiarities and characteristics, which either eminently fitted or otherwise disqualified him for that "most godly" work, then so called, which he had taken upon himself to see perfected.

Professor John Eadie, D. D., LL. D., has recorded in his History of the English Bible, that James was indeed made up of contrasts, and his character presents a species of dualism.

"In early life he was an old young man. He was awkward in gait and uncouth in personal manner, while he ate and drank and played like a boor. His tongue being too large for his mouth, his loquacity was a continuous sputter. While he wallowed in filth, moral and physical, it was his joy to regard himself as the 'Lord's anointed.' His hatreds were as unaccountable as his likings, which might vary, but his prejudices always tended to ripen into lasting antipathies. When he suspected that people imagined him to be facile, he sunk into fits of sullenness and obstinacy, lest, to use his own words, he should be regarded as 'led by the nose,' or thought to be 'ane irresolute ass.' Sir Edward Coke, his attorney-general longing for preferment, extolled him as 'divinely illuminated by Al mighty God, and like an angel of God.'"

King James wrote on theology and tobacco. "His com-

mon talk was an infringement of the third commandment." He prided himself on his profound skill in kingcraft, which was too often but another name for insincerity and *absolution;* and yet he was hailed as "the wisest fool in Christendom." His belief in kingly supremacy was only excelled by his belief in himself. He held that it was "blasphemy for divines to dispute what God might do;" so it was sedition for subjects to discuss "what a king may do in the height of his power." He was "a great frequenter of sermons," and acquired a wonderful knowledge of Scripture and theology. His precocious acquaintance with the Bible was noted in his eighth year. In his manhood biblical studies had an irresistible charm for him, and he composed commentaries and translated Psalms. In his twentieth year he produced his "Paraphrase upon the Revelation of St. John," and at a little more than twenty he published "Ane fruitful meditations," etc., on some verses of the twentieth chapter of the same book, "by the maist Christian King and syncere professour and chief defender of the faith, James the Sixth, King Scotte's." His love of orthodoxy was overcome by his worship of kingly prerogative, as appears in his sonnet to his son, Prince Henry:

> "God gives not kings the stile of Gods in vaine,
> For on his throne his sceptre do they sway;
> And as their subjects ought them to obey,
> So kings should feere and serve their God again."

Tolerance of divergical opinion was distasteful to him; and when he failed by his logic and learning to convert Legget from Arianism, he sent him to be burnt at Smithfield, 18th March, 1611. On the next month Edward Wrightman, for a combination of heresies, was burnt in the market-place of Litchfield. He enjoined certain topics for treatment in sermons, and prescribed others, as "Predestination, Election, Reprobation, and the Universality, Efficacy, Resistability and Irresistability of God's grace." He possessed marvelous familiarity with the Scriptures—a familiarity which grew with his growth, and became at

length as distinctive of him as his "circular hobble, or his thickly-quilted hose and doublet." He was weak and good-natured; he impoverished his exchequer to enrich parasites; he degraded the prerogative of the crown by the sale of titles of dignity. "He was indeed," says Macauley, "made up of two men—a witty, well read scholar, who wrote, disputed and wrangled; and a nervous, drivelling idiot, who acted. To him are we largely, if not solely, indebted for our authorized version (of 1611), which is dedi cated 'To the most high and mighty Prince, James, Defender of the Faith,' etc."

It is from the Bible that our knowledge is derived of the existence, name, nature, and character of that Spiritual Being who for centuries has been the chief object of public worship by Jews and Christians; and the greater part of that knowledge is from the Book of Exodus, attributed to Moses. From it one may learn that Moses, a Hebrew foundling, was rescued and adopted by an Egyptian princess, and instructed in all the learning of the Egyptians. He became mighty in words and works. At about forty years of age, seeing a Hebrew, one of his own race, suffering wrong at the hand of an Egyptian, he defended the Hebrew, killed the Egyptian, and fled to the land of Midian, where, eighty years of age, he kept the flock of Jethro, his father-in-law, priest of Midian. He led the flock to the back of the Wilderness, and came to Mt. Siani, unto Horeb. There he saw a bush burning, yet not consumed. He turned aside to see why it was not burned; then he heard his name, "Moses, Moses!" from the midst of the bush. He answered "Here am I." The voice continued: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." The record says that "Moses hid his face for he was afraid to look on the god."

Let not the reader be offended if in certain parts of this article a different name and title from that in ordinary English versions be used to designate the invisible being from whom Moses hid his face. A reason for such change appears in Dr. Kuenen's "Prophets and Prophecy in Israel," page 3:

"It is almost universally acknowledged that Yahweh is the pronunciation of the proper name which the God of Israel bears in the Old Testament. Jehovah is an impossible form, and has arisen through a misunderstanding. We would very willingly have accepted the rendering of it by 'the Lord,' or the 'Eternal,' were it not that such a rendering is apt to lead to the mistaken notion that Jehovah is a title, and not a proper name."

Accepting this correction of the name, we can now read in Exodus, Chap. iii., Yahweh's purpose in approaching and speaking to Moses. Said the god, "I have seen the affliction of my people, and I am come down from Mt. Sinai to deliver them out of the hand of the Egyptians, and to bring them out of that land unto a good land and a large, unto a land flowing with milk and honey, unto the place of the Canaanite and the Hittite and the Ammorite. Come now, therefore, I will send thee unto Pharaoh."... And Moses said unto the god, "Who am I, that should go unto Pharaoh?"... And he [Yahweh] said, "Certainly I will be with thee." And Moses said unto the god: "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say unto me, 'What is his name?' What shall I say unto them?" And the god said unto Moses, "EHYEH ASHER EHYEH",* and he said, "Thus shalt thou say unto the children of Israel, 'Ehyeh hath sent me unto you.'"

There is no need and no space in these columns to discuss the miracles performed by and through Yahweh and Moses in leading the people of Israel to the promised land. Suffice for the present to remark that all of them, so far as they are credible, can be accounted for and explained, as they are, by certain Spiritualists, on natural inclusive of psychical principles; and if any one or more of the Bible wonders are incredible, then probably it is owing to the inaptitude in the text of one or more of the eighty thousand versions and readings which Professor Stuart referred to

* Certain critics perceive a Phallic, not an etymological meaning. Yahweh was a man of war, not a metaphysician.

as likely to arise from the diverse divisions of Hebrew consonants, and the use or misuse of Masonetic points and vowels.

Before leaving Egypt, however, the children of Israel did, according to the word of Moses, and they asked of the Egyptians jewels of silver and jewels of gold and raiment; and Yahweh gave the people favor in the sight of the Egyptians, so that they let them have what they asked; and they spoiled the Egyptians (Ex. xii: 36). And it came to pass when Pharaoh had let the people go, that Yahweh led them not by the way of the land of the Phillistines, although that was near, for Yahweh said, "lest, peradventure, the people repent when they see war, and they return to Egypt"; but Yahweh led the people about by the way of the Wilderness, by the Red Sea (Ex. xiii: 17). Under the generalship of Moses, influenced and guided by Yahweh, the people safely passed through the Sea; but it overwhelmed the Egyptians who pursued them. The triumphal song (Ex. chap. xv.) of Miriam, the prophetess, sister of Aaron and Moses, commemorates, and is the earliest written account of that event. Its poetry, its specific designation of the individuality, name, and warlike nature of the God of the Hebrews, and its ringing *jubilate*, make it a refreshing relief from the aridity of the previous remarks. Substituting in the revised version the name of the God in place of the interpolated and misleading title, the following is the larger part of the song sung by Moses and the people:

"I will sing unto Yahweh, for he hath highly exalted himself:
The horse and his rider he hath thrown into the sea.
Yahweh is my strength and my song,
And he is become my salvation:
He is my God, and I will glorify him;
My father's God, and I will exalt him.
Yahweh is a man of war:
Yahweh is his name.
The chariots of Pharaoh and his host he hath cast into the sea,
The chosen captains are drowned in the Red Sea;
The depths hath covered them:

They went down to the bottom like a stone.
Thy right hand, O Yahweh, hath been glorious in power;
Thy right hand, O Yahweh, hath dashed in pieces the enemy;
In the greatness of thine excellency thou hast overthrown them
who rose up against thee:
Thou sendest forth thy wrath, it consumed them like stubble.
By the blast of thy nostrils the waters were heaped up;
The floods stood upright as a heap;
The depths were congealed in the midst of the sea,
The enemy said, 'I will pursue, I will overtake,
I will divide the spoil;
My desire shall be satisfied upon them;
I will draw my sword, my hand shall repossess them.'
Thou didst blow with thy breath, the sea covered them;
They sank like lead in the mighty waters.
Who among the gods is like thee, O Yahweh!
Who, like thee, is glorious in holiness,
Fearful in praises, doing wonders!
Thou stretchest out thy right hand,
The earth swallowed them.
. . . . . .
Yahweh shall reign forever and ever."

This triumphal song exalts Yahweh as a man of war. The Book of the wars of Yahweh is mentioned in Numbers xxi: 14, which verse in Sharpe's "History of the Hebrew Nation" is translated:

"Jehovah showed himself at the Red Sea,
And at the banks of Arnon;
And at the sources of the brooks that turn to Sheleth Ar,
And lean upon the boundary of Moab."

Before examining further into the Bible, and the words and actions of its Supreme God, the *New York Sun's* intimation comes to mind, that the Polychrome Bible may amount to a reconstruction of the Old Testament, and may profoundly affect the ideas, the teachings and beliefs of all Christians.

'Lutheran, Popish, Calvinistic, all these creeds and doctrines three,
Extant are; but still the doubt is where Christianity may be."

The career of Ecclesiastical Christianity is instructive,

but not pleasing. In it one may read of the schisms of the Councils, of the insanities of the Crusaders, the debaucheries of the Popes, the deviltries of the Inquisitions, the fires of Smithfield, the trials of wizards, witches and of the judgment of the Supreme Judicial Court in Massachusetts upon one of its citizens, Mr. Abner Kneeland, once a Baptist preacher, for publishing these words: "Universalists believe in a God, which I do not."

If there are to be reconstructions of the Bible, and possibly changes of belief in respect to its God, it may be prudent to learn how far reconstructors may go in Massachusetts before being sentenced to imprisonment in the common jail. The opinion and judgments of its Supreme Court in the case of the Commonwealth *vs.* Abner Kneeland, may be instructive.

Mr. Kneeland was a native of New Hampshire, born A. D. 1773. He was a man of indomitable activity, honest, sincere, benevolent, upright in his daily life, and progressive. He had been a Baptist preacher, then a Winchesterian (holding the doctrine of universal salvation), then a Materialist of the Priestly school, then Universalist, lastly a convert to Robert Owen's Socialism. In 1833 Thomas Whittemore, editor of *The Trumpet*, a Universalist weekly paper, meeting Mr. Kneeland, observed to him that people still considered him a Universalist. "If you will acknowledge you are not, I will publish it." Mr. Kneeland told him that in some respects he was still a Universalist, but that in others he was not, and in a day or two wrote the letter which, according to promise, was published in *The Trumpet*. Mr. Kneeland wrote: "I still hold to universal philanthropy, universal benevolence, and universal charity. In these respects I am still a Universalist. Neither do I believe in punishment after death; so that in this also do I agree with the Universalists. But as it respects all other of their religious notions in relation to another world, or a supposed other state of conscious existence, I do not believe in any of them; so that in this respect I am no more a Universalist than I am an Orthodox Christian. As for

instance: (1) Universalists believe in a God, which I do not."

Mr. Kneeland also particularizes his lack of belief (2) in the church; (3) in miracles; and (4) in the resurrection of the dead. At the January term, 1834, of the Municipal Court in Boston, Mr. Kneeland was charged with having violated the following statute: "Whoever willfully blasphemes the holy name of God, by denying God, ... his creation, government, or final judging of the world, or by contumaciously reproaching the Word of God contained in the Holy Scriptures, shall be punished by imprisonment, or by fine."

After preliminary trials the matter came before the Supreme Judicial Court, and, after argument, Chief-Justice Shaw, delivering the opinion of the Court, said that "the statute does not prohibit the fullest inquiry and the freest discussion for all honest and fair purposes, one of which is the discovery of the truth; ... or a man may announce his doubts publicly, with the honest purpose of eliciting a more general and thorough inquiry by public discussion—the true and honest purpose being the discovery and discussion of truth."

Mr. Kneeland, in his defense, had argued that the statute was repugnant to Article II. of the "Declaration of Rights of the inhabitants of Massachusetts," namely: "No subject shall be hurt, molested or restrained in his person, liberty or estate for worshiping God in the manner and season most agreeable to the dictates of his own conscience; or for his religious profession or sentiments, provided he doth not disturb the public peace or obstruct others in their religious worship." Justice Morton held that both the spirit and the language of this provision included within its protecting power "all sentiments and professions *concerning or upon the subject of religion;* and guarantees to every one a perfect right to form and to promulgate such opinions and doctrines upon religious matters, and in respect to the existence, power and providence of a Supreme Being, as to himself shall seem just. In doing

this he acts under an awful responsibitity; but I apprehend it is not to a human tribunal. Any attempt by legislation to control or dictate the belief of individuals, is so impracticable, so perfectly futile, as to show at once how entirely above all civil authority are the operations of the human mind, especially in its adoption of a religious faith." The Chief-Justice, in his opinion, had argued that the word "willfully" in the statute "means not merely 'voluntarily,' but with a bad purpose; and in this statute must be construed to imply an intended design to calumniate and disparage the Supreme Being, and to destroy the veneration due to him." "But," argued Judge Morton, "every person has a constitutional right to discuss the subject of a God, and to affirm or deny his existence. I cannot agree that a man may be punished for *willfully* doing what he has a legal right to do." By a decision of the majority of the Court (Judge Morton dissenting), it was held that the statute was not repugnant to the Constitution, and that publishing the words "Universalists believe in a God, which I do not," was a willful blasphemy of the holy name of God; and for so doing, Mr. Kneeland was sentenced to sixty days' imprisonment in the common jail.

It was a decision that shed no lustre on Massachusetts. His dissent honors the name and memory of Judge Morton; subsequently he was elected Governor of Massachusetts.

Should the reader desire to learn more than the English version gives of the name and nature of that spiritual Being announced in Exodus vi: 6, by the name of Jehovah, and who as Almighty God had appeared unto Abraham, unto Isaac, and unto Jacob, but by his name Jehovah was not known, let him open Robert Young's Analytical Concordance to the Bible, and there find the name "Jehovah." The Concordance states it to be "the incommunicable name of the God of Israel. In the common version of the English Bible it is generally, though improperly, translated by 'the Lord,' which see." Now, turning the leaves to the word "LORD," the student may there read as its equiva-

lent, "sir, master, *adon*," followed by thousands of references in which it is improperly translated by "the Lord."

Let it also be remembered that the Hebrews held as very sacred the name of their God. It was never to be uttered except by the high priest, when, arrayed in holy garments, he stood in the holy of holies and invoked the presence of the Deity. To avoid, therefore, the possibility of profaning the holy name, Hebrews substituted for it the word "Adonai." Looking for *Adonai* in the "Hebrew and English Lexicon of the Old Testament," the seeker finds therein "a god," "God" given as the meaning of *Adonai*. Now, inasmuch as *Kurios* was the Greek translation of "Lord," and as such used in the Septuagint, and as *Dominus* was the Latin translation of *Kurios*, and as such used in the Latin Vulgate, it is easy to see how it was that King James's translators (and all prior English translators), being confined (through their ignorance of Hebrew) to the Septuagint and Vulgate in their revisional labors, came to use the official title of "Lord" and "the Lord," in lieu of the special and proper "Yahweh," which designates the Hebrew God.

A name is the word by which a person or thing is known, called, spoken, or written of. If there be "gods many," as Jesus said there were, then it is the designation by which a particular, individual god is distinguished from other gods. Yahweh was the name which that invisible spiritual Being told Moses to say unto the children of Israel "is my name forever, and my memorial unto all generations" (Ex. iii: 15, 16, 18). But the name "Jehovah" was suppressed, by express command of King James, six thousand eight hundred and forty-six times out of the six thousand eight hundred and fifty-five times in which it occurs in the Hebrew text of the Old Testament.* Its place in each and every instance was and now is in all English versions, *except the Unitarian*, filled in with the magisterial and high-sounding title "Lord," or "the Lord," printed in capital letter. Such substitution is not

* See Nott and Gliddon, "Types of Mankind," p. 591.

a truthful translation, nor are "*Elohim*" and "*Shamayim*," in Genesis i: 1, fully rendered, both words being plural. The verse may be read: "In the beginning Gods created the heavens and the earth." In Genesis ii: 5 occurs the first instance of the union of the two names *Yahweh-elohim*. *Yahweh-elohim*, implying as it does Yahweh of the elohim order of gods, imparts a different, perhaps a more excellent meaning. The same *elohim* also occurs in I. Sam. xxxviii: 13, wherein the woman of Endor, in answer to Saul's inquiry, "What seest thou?" answers, "I see *elohim* [gods] coming up out of the earth"; and thus correctly the revisers have margined the word. Exact and truthful information in respect to the nature and office of the *elohim* may be found in "The Principles of Nature: Her Divine Revelations, by and through Andrew Jackson Davis, the Poughkeepsie Seer and Clairvoyant," published half a century ago. But as that book is a very remarkable one, both as to its author and the source of its revelations, and as more than a generation has passed since that time, let a recent writer, Dr. R. O. Mason, fellow of the New York Academy of Medicine, tell the story. In his interesting and instructive "Telepathy and Subliminal Self," published by Henry Holt & Co., he introduces to the attention of his readers the famous American seer and his remarkable "Nature's Divine Revelations," as follows:

"Now is related a most remarkable story, yet it seems to be well vouched for. Fifty years ago, a young man, not twenty years of age, uneducated, a grocer's boy and shoemaker's apprentice, was hypnotized, and it was found that he had a most remarkable mental or psychical constitution. He had most unusual experiences, and presented unusual psychical phenomena, which are not recounted here.

"At length it was impressed upon him that he had a mission and a message to give to the world. He came from the rural town where he had spent his boyhood, to New York, and hired a room on a prominent thoroughfare. He then, in his abnormal condition, chose those who should be especially associated with him in his work—men of character and ability, whom he did not know in his normal state. (1.) Three witnesses were chosen who should be fully cog-

nizant of everything relating to the method by which the message or book was produced. Of these one was a clergyman, one a physician, and one an intelligent layman. (2.) A scribe qualified to write out the messages as he dictated them, to edit and publish them. (3.) A physician to put him into the hypnotic or magnetic condition in which he was to dictate his messages.

"The first lecture was given on Nov. 28, 1845, and the last June 21, 1847. During this time one hundred and fifty-seven lectures were given, varying in length from forty minutes to four hours, and they were all carefully written out by the scribe. To one hundred and forty of these manuscripts were attached two hundred and sixty-seven names of persons who listened to them, and subscribed their names as witnesses at the end of each lecture—to some a single signature was affixed, to some many. Any person desirous of knowing the purport of these lectures and the manner of their delivery could be admitted by making application beforehand.

"At each sitting the speaker was first put into the deep hypnotic trance, in which he was rigid and unconscious; but his sub-conscious or second self was active and lucid, and associated with the principles and knowledge which he needed, and which he was to communicate. From this condition he came back to the somnambulic state, in which he dictated that which he had acquired in the deep trance, or what he called the 'superior condition,' and the transition from one of these states to the other took place many times during each lecture.

"Such were the conditions under which Andrew Jackson Davis produced the 'Principles of Nature—her Divine Revelations,' a book of nearly eight hundred pages, divided into three parts. First a setting forth of first principles, which served as a philosophical explanation or key to the main work. Second, a cosmogony or description of the method by which the universe came to its present state of development; and third, a statement of the ethical principles upon which society should be based, and the practical working of these principles.

"It assumes to be thoroughly scientific and philosophical. It has literary faults, and there is plenty of opportunity for cavil and scientific fault-finding.

"A poor boy, thoroughly well known, and of strict integrity, having never read a dozen books of any kind, without schooling, not acquainted intimately with educated people, yet in the manner described dictated a sound and reasonable system of philosophy, theology and ethics, and a complete system of cosmogony, represent-

ing the most advanced views in geology, astronomy and chemistry, and other departments of physical science, criticising current scientific opinions, and in points where he differed giving full and cogent reasons for that difference.

"On March 16, 17 and 20, 1846, he announced the fact of the motion of the sun and solar system about a still greater centre, in harmony with the Nebular Hypothesis, by which he explained the whole vast system. He also announced the existence of an eighth and ninth planet, and the apparently abnormal revolution of the satellites of Uranus. Neptune, the eighth planet, had not then been discovered and was not found until six months later. On the 29th of April he announced the discovery and application of diamagnetism by Faraday, concerning which none of his associates had any knowledge, and which I believe had not then been noticed in this country. He gave a distinct and vivid description of the formation of the different bodies constituting the solar system, of the introduction of life upon our planet, and of its evolution from grade to grade from the lowest to the highest, all in minute detail, in general accord with established scientific deduction, and in scientific and technical language. In several particulars he differed from the received opinions, and gave his reason for so doing. No claim was made to inspiration, nor to the presentation of absolute or infallible truth, but when hypnotized, and in what he termed the 'superior condition,' his perceptive faculties were vastly increased, and that which he then perceived he made known; and he commended it to the judgment and reason of mankind for reception or rejection. In other words, the subliminal self was brought into action by hypnotism, and then by means of its greatly increased perceptive powers he gathered knowledge from various sources quite inaccessible to him in his ordinary state, and seemingly inaccessible to others."

Besides the foregoing marvels mentioned in Dr. Mason's book, A. J. Davis in 1846 prophesied the development of Modern Spiritualism as follows: "It is a truth that spirits commune with one another, while one is in the body and the other in the higher spheres—and this, too, when the person in the body is unconscious of the influx, and hence cannot be convinced of the fact; and this truth will ere long present itself in the form of a living demonstration." The prophecy was fulfilled afterward at Hydesville, N. Y., where spirit-raps were first heard March 31, 1848. He con-

tinues: "The world will hail with delight the ushering in of that era, when the interiors of men will be opened, and the spiritual communion will be established, such as is now being enjoyed by the inhabitants of Mars, Jupiter and Saturn, because of their superior refinement. Concerning these things and their details, a knowledge can be had by perusing the relations made by Swedenborg during the period of his mental illumination."*

Only during the evening hours, usually from half past seven to ten o'clock, did Mr. Davis lecture; for the mornings and afternoons he daily devoted to clairvoyant examinations, and to prescribing remedies, generally very simple ones (never mineral, nor metallic, nor violent ones) to the many patients that came to him for relief. During his clairvoyant medical period, young Davis actually *cured* nearly three thousand old chronic cases of almost every imaginable disease, from internal cancer to elephantiasis—cases which had been given up as incurable by very distinguished diplomated doctors of the medical colleges. About the same number of patients, though not cured, were greatly helped and made comfortable through his treatment. No patient ever died from disease while under his clairvoyant treatment.

His great success as a physician was not then, nor at the present time, is it owing singly to his *clairvoyance*, but also to his *clairscience* or *clear knowledge*. Not a great variety of medicines, probably not more than a dozen, more or less, does he make use of in ministering to his patients. Occasionally, however, when some other remedy is needed, he instinctively, as it were, perceives the one best adapted, the dose required, and the time for taking it, though he had never before known or heard of it. In perceiving and prescribing the appropriate medicine, his mind seems to act, not by reflection or remembrance, but promptly by inspiration. In many of the cases in which he has been marvelously successful in restoring patients to health, he has, before reaching the original disease, been obliged

* Principles of Nature, etc., p. 675.

to remove the additional morbid states of the organism, induced by improper medicines, or maladministration by regular diplomated doctors.

It is well to notice that while magnetic passes exalted the seer's mental power, at the same time it benumbed his bodily sensitiveness. His essential self, the *ego*, retired from the motor and sensory nerves toward and into the centre and ganglia of the sympathetic system. Consequently the body was insensitive to external impression and appeared to be dead. Ever and anon spectators, to satisfy themselves that the young man was not shamming, would pinch and stick pins into his body. Diplomated doctors resorted to forcep-nippings and other physical pains. At Dabney, Ct., while in the mystic slumber, a doctor there used several instruments of torture upon Davis, but without disturbing the serenity of his individual consciousness. "In fact," says Davis, "I was removed far beyond nervous pain or bodily suffering, so profoundly thorough was my magnetic disenthrallment. On preparing for bed that night a small piece of flesh fell out of my pantaloons, having been instrumentally pinched from the inside of my right limb; and yet when this cruel experiment was made I was totally unconscious of the laceration."*

At a later period of his spiritual development, young Davis, some months afterward, acquired the power of entering into and withdrawing from the superior spheres of his consciousness, without the aid of a magnetizer, and to the present time retains a like control of what certain writers call the "subliminal self."

In an apparently corpse-like condition was the insensible body of young W. Irving Bishop, the mind-reader, upon whom certain diplomated allopathic doctors in New York City, some few years ago, performed an autopsy within a few moments after his manifestation of occult powers. They were subsequently indicted, but up to the present time have not been brought to trial.

This power, independent of external assistance, possessed

* Autobiography, p. 278.

by the Poughkeepsie seer, of entering his superior condition and withdrawing from it at will—a condition which necessitates at the same time an apparently corpse-like state of the body—suggests the query whether it is not the same or a like power mentioned in John x: 17-18, where Jesus says: "I have power to lay down my life, and I have power to take it again."

Now, having narrated somewhat of the authorship and origin of the remarkable volume, "The Principles of Nature," I will quote the following information which it contains respecting the Bible *elohim* (page 385):

"The great spirit recognized by the eastern tribe under the name of *Parama* (subsequently termed *Brahma*) is named by Zoroaster *Ormuzd*. This being, he taught, was the one who existed in realms beyond the conception of man. This was a good being; and there were constantly ascending to and descending from his presence subordinate good spirits (*elohims*). These occupied a sphere or station somewhat beneath Ormuzd. Below these still was another circle of angels or spirits that were still less good than those above them. These were the first, or lower, *elohims;* and the higher, or superior, were *amshaspands*, or angels, that were permitted, on account of their being superior in goodness to the former ones, to ascend to the presence of Ormuzd. The latter, being a good spirit, was an eternal hater of evil."

Now, acknowledging fully all the light and good which have accrued to mankind from knowledge of the Scriptures, yet it is evident to many minds that the substitution of a title, in lieu of the definite *name*, "Yahweh, the god of the Hebrews," which name he ordered Moses and the elders of Israel to say (as their credential) to the King of Egypt, as his special name was from the time of its insidious emergence in the Septuagint, through the Vulgate and subsequent version of 1611, an error. Is not such an error, knowingly maintained and reiterated, and which is authoritatively put forth as a revision of the version of 1611, a further and conspicuous deviation from simple truth and conscious rectitude? The aforementioned error in Gen. i: 1, of extinguishing the plurality of *elohim* by the singular number "God," begat

and perpetuated for a thousand years and more, especially in Christendom, a gross misunderstanding in respect to the nature and position of Yahweh. He was simply of the *elohim* order of gods—a tutelary god, the God of the Hebrews—and as such no more entitled than any of the Egyptian, classic or heathen gods, to the respect or worship of other tribes, nations or peoples. Superior moral qualities on his part, if manifested, would undoubtedly be better appreciated by corresponding mortals, than would be the brutal manifestations of a mighty warrior. That apparently innocent translation of "elohim" into "God," in Gen. i: 1—probably somewhat doctored with Eusebius's medicinal falsehood, supplemented by zealous Jerome's Scripture rendering, so satisfactory to Pope Damasus and the bishops representing the Church—has diffused a poison, mind-benumbing, despair-producing, humanity outraging, more or less baleful wherever it influences. Especially in Christendom, it has more or less shrouded or blinded the minds of clergy and laity in their perception and appreciation of the nature, character and position of the most important and prominent personage mentioned in the Bible. For centuries it has contributed to kindle and perpetuate discords and wars among the people, to uphold kings on earth as the vicegerents of an assumed only one God in the heavens, to represent priests and bishops as the exclusive interpreters of the words of that only God, commissioned in His name to teach mankind the law of God, and to hold (according to the Catholic Catechism of the Council of Trent) "the place and power and authority of [that] God on earth." It instituted Inquisitions and begat awful atrocities perpetrated within those direful tribunals. It consigned millions of harmless men and women, many of them exceptionally wise and good, to unutterable anguish and cruel deaths. At the present time, and in the last Revision, this same suppression of Yahweh's name, and the interpolation in capitalized letters of a high-sounding title to the Hebrew God, is continued, and exerts a potent influence

in upholding the State religions in Europe, and in encouraging certain zealous sectarians in their efforts to legislate into the Constitution of the United States a verbal declaration "that God [the Hebrew God] is the source of all power; that Jesus Christ rules among the nations; and that the Bible is of supreme authority."

Recurring to Exodus iii: 6, wherein Moses had hid his face, being afraid to look on the face of the God who had called "Moses! Moses!" it is evident that that moment was a crisis in the life of Moses. As illustrative of this turning point, let the reader call to mind the journey by the young man Saul to Damascus, related in Acts ix: 1-7: "It came to pass that he drew nigh unto Damascus; and suddenly there shone round about him a light out of heaven, and he fell upon the earth, and heard a voice saying to him, 'Saul, Saul, why persecutest thou me?' And he said, 'Who art thou, Lord?' and he said, 'I am Jesus whom thou persecutest.' . . . The men who journeyed with him stood speechless, hearing the voice but beholding no man."

Another illustration is that of Swedenborg. He was about fifty-seven years of age when, in 1745, suddenly his spiritual sight and hearing became clear; that is, he became clairvoyant and clairaudient. Being in his room, and hungry, he ate with a good appetite. Toward the end of his meal a kind of mist spread before his eyes, and he saw the floor apparently covered with hideous reptiles, etc. He was astonished, but perfectly conscious. The darkness passed, and he then saw a man sitting in the corner of the chamber, who said to him, "Eat not so much." The following night the same man again appeared to him and said, "I am God, the Lord, the Creator and Redeemer of the world. I have chosen thee to unfold to men the spiritual sense of the Holy Scripture." "From that day forth," said Swedenborg, "I gave up all worldly learning, and labored only in spiritual things. . . . Thereafter the Lord daily opened the eyes of my spirit."*

The precise point to which the attention of the reader is

* White's "Life of Swedenborg."

now invited is, that, as the "light out of heaven," and the voice saying "Saul, Saul," changed Saul from being a bloodthirsty persecutor of the disciples of Jesus into Paul, a zealous bond-servant of Jesus Christ; as the spiritual vision and hearing of Swedenborg were opened, so that he saw and heard the spirit-man who addressed him—so also when Moses turned aside to see why the burning bush was not burned, and heard his name called, "Moses!" Moses!" then it was, that his spirit eyes were opened and his spiritual hearing was quickened. Swedenborg said that the Lord opened the eyes of his spirit. Far more profound and philosophic is a spirit's explanation of the opening of clairvoyant vision as given to A. J. Davis, and published in his volume entitled "Answer to Questions," page 402.

Having seen and been befriended at certain emergencies by the Spirit who appeared, and afterward suddenly each time disappeared, Davis asked him the cause of his sudden disappearance. "Would you believe me," the spirit pleasantly asked, "if I should tell you that *I have never suddenly disappeared from your side?* And could you believe that the change has on every occasion occurred in *you*, and not in *me?*"

"In me!" exclaimed Davis, "the change in me and not in you?"

"Yes, my son. The question is for you to answer. Can you believe that you, and not I, pass in and out of sight in the twinkling of an eye? . . . Changes of state in yourself you suppose and allege to be appearances and disappearances in me."

Recondite glimmerings in the truth of psychology began to pervade his understanding, and Davis asked, "Do you mean to teach that if I remain in the same state of perception, your presence would be visible and palpable to me at all times and in all places?"

"Not at all times nor in all places," he responded. "But my departures from you would never be sudden if you did not so suddenly pass out of perception into your senses."

Moses, while leading the flock unto Horeb, was probably

in a quiet, meditative, negative, receptive state of mind. The spirit Yahweh was there, and his aura, or atmosphere, pervaded the bush. The apparently burning bush was perceived by Moses; then, for the first time in his eighty years of life, was he so sufficiently developed out of corporeity as to cognize more or less clearly, spirit aura and spirit language. Learned in all the wisdom of the Egyptians, he knew their arts, their religion and their sciences. He knew of their mysteries and initiations; but now, by that burning bush, he came into conscious *rapport* with a positive Spirit, a Being, like minded to himself. It was Yahweh. Henceforth for the next forty years they coöperated—Yahweh as the controlling spirit and Moses as his medium. Moses was more an executive man than a negative one. He was resolute, positive, alive in his senses. It was only occasionally that he was so sufficiently quiet in his mind as to perceive the form or face of Yahweh.

Although apparently it was Moses who led the Israelites out of Egypt, yet really it was Yahweh, a spirit man of war, invisible to the people, who was their true deliverer. The spirit senses of Moses—his clairvoyant eye, his clairaudient ear, his sensitiveness to spirit impressions—were qualities which had existed dormant within him, but which were suddenly awakened and developed when he as it were chanced to enter into the vivifying aura of Yahweh near the burning bush. Thereby he suddenly became a fit medium for Yahweh, who, as his familiar spirit, and with ambitious purposes, controlled and used him in governing and being worshiped by the Israelites.

For forty years Moses had been in high favor in Egypt, and then having killed an Egyptian he fled; and for the next forty years, as an adventurer and as shepherd, he lived in Arabia. In his old age (from his eightieth year) for forty years he had acted and served Yahweh as a spirit medium in leading the children of Israel out of Egypt, and in governing and guiding them to the banks of the Jordan, within sight of the promised land. Then, from the top of Pisgah, Moses saw the land which Yahweh had sworn unto

Abraham, Isaac and Jacob to give to their seed; but he did not go over thither. "So Moses, the servant [*i. e.*, the medium of Yahweh], died there in the land of Moab according to the word of Yahweh."—(Deut. xxxiv: 5.) "And Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated."

Before leaving this chapter, special attention is invited to its seventh verse: "And Joshua was full of the spirit of wisdom, for Moses had laid his hands upon him." It appears, therefore, that Moses, besides being a clairvoyant and a clairaudient, was also what A. J. Davis, in his volume entitled "Spirit Mysteries Explained," (p. 255) describes as a "developing medium." The spirit of wisdom which filled Joshua was not an impartation, but a development or evolution of his own spirit into a sphere of wisdom.

Probably no more perfect manifestation of such metempsychosis has ever occurred than that described and proved in the life, labors and writings of the Poughkeepsie Seer. For two years and more he was daily [perhaps with occasional exceptions] magnetized, and thereby became full of the spirit of wisdom. The explanation of this transformation may be found in the chapter on the "Philosophy of Psychology," in his "Great Harmonia," (Vol. I. pp. 191–213), also incidentally in other of his works. In "Principles of Nature; her Divine Revelations," (p. 44) he says:

"My information is not drawn from any *persons* that exist in the sphere into which my mind enters, but is the result of a law of truth, emanating from the Great Positive Mind, and pervading all spheres of existence. By this, truth is attracted to and is received by the mind.

"It is impossible for any one to enter *voluntarily* that state in which he can view with clearness things belonging to a sphere of existence higher than the natural world. Were such a thing to take place, that moment death would necessarily and inevitably ensue. For this state cannot be entered without a loss of one of the controlling forces of the system; and if this force is not supplied by the system of another, the natural functions of the organization would cease, and the spirit could not reënter it after it had once departed.

Independent clairvoyance, therefore, must be induced by the action of another system, by which the positive power is extracted from the subject. To sustain life, *this* is *supplied* sympathetically by the system of the operator; and so long as this is the case, there is a rare and subtle medium of sympathy existing between the mind and the body, by which the former finds its way back to the latter after a temporary absence. If this medium were destroyed, the mind could not return; and it is impossible to go *voluntarily* into the *independent* state of clairvoyance without destroying it.

"To some, however, it is possible to go *voluntarily* into a state in which the mind is greatly developed, and made cognizant of principles and truths pertaining to this mundane sphere. This sometimes happened with a well-known Grecian philosopher, Aristotle. During his hours of slumber he often received impressions which led him to extensive generalizations; and such was the source of those excellences in his works which have so long been the admiration of the world.

"A celebrated orator—Demosthenes—of the same country, frequently went into the same state of mind. Some of his best inspirations were received during his hours of slumber. These he would subsequently systematize, and carry out their legitimate results: and the ability for which he was distinguished may, in a great measure, be referred to this source.

"A distinguished ancient physician—Galen—also received impressions in the same way, which led him to analyzations of the properties of plants, and to the discovery of their medicinal applications, which before had been locked in secrecy, and which must long have remained unknown, independent of this source of discovery.

"A similar mental phenomenon often happened in a still more perfect degree with a noted Swedish philosopher and psychologist—Swedenborg—who flourished within the last century. His impressions were more extensive and distinct than those of either of the others to whom I have referred: and by these means he was led to extensive generalizations on the animal kingdom, which are true. He also had visions of the future state; but not being in independent clairvoyance, these were not in all respects perfect. Yet, to some extent, they were true, and were valuable as being the best that could be received under the circumstances.

"Such impressions were of the same *species* with those which I receive, though theirs were received through a different medium, and were measurably clouded by the organization.

"To go into the future state, many people suppose that the mind must depart to an indefinite distance from the body, and assume a particular location. This is not so. Mathematically speaking, *two feet* from where I now sit is as much into the future state as any other distance. This consists simply in the *condition* which the mind assumes, and not necessarily in any change of its *location*."

Returning to the Bible narrative, it appears that after the death of Moses, the servant of Yahweh, it came to pass that Yahweh spake unto Joshua (now mediumistic, and full of the spirit of wisdom through the imposition upon him of the hands of Moses), "Go over this Jordan; be strong and of a good courage, for Yahweh, thy God, is with thee whithersoever thou goest." (Josh. i: 1–9). Here it is evident that Joshua was clairaudient, and thereby heard the speech of Yahweh. Throughout the Book of Joshua there is further proof, to any person fairly acquainted with Modern Spiritualism, that Joshua was clairvoyant and medi umistic, susceptible and responsive to impressions from Yahweh.

Joshua began operations by sending two spies to Jericho. They came into the house of a harlot, whose name was Rahab. The king of Jericho hears of it, and sends to Rahab to bring them, for they are spies. She hides them with stalks of flax upon the roof of her house, and misdirects the king's officers. Rahab is also mediumistic; she *knows*, was impressed, that Yahweh "had given the land," etc. "And as soon as we had heard how Yahweh had dried up the water of the Red Sea before you, ... our hearts did melt;" for "Yahweh, your God, he is God in heaven above and on earth beneath.... Now, therefore, I pray you, swear unto me by Yahweh ... that ye will deal kindly with my father's house, and give me a true token; and that ye will save alive my father and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death." The spies swore the required oath, and returned to Joshua. (Chap. ii.)

The Jordan has been described as a river that has never been navigable, flowing into a sea that has never known a

port, has never been a highway to more hospitable coasts, has never possessed a fishery; a river that has never boasted of a single town of eminence on its banks. And it came to pass when the feet of the priests that bare the ark of the covenant were dipped in the brink of the water, that the waters divided right and left, and the priests that bare the ark, and all the nation, passed over right against Jericho.

Joshua not long afterward, when he was by Jordan, lifted up his eyes and looked, and lo! before his clairvoyant vision there stood a man over against him, with his sword drawn in his hand; and Joshua went to him and said, "Art thou for us or for our adversary?" And he said to him, "As captain of the host of Yahweh am I now come." And Joshua fell on his face and worshiped. "And Yahweh said to Joshua, 'See, I have given into thy hand Jericho and its king, and the mighty men of valor,'" etc. Further directions were that the ark of the covenant should be carried around about the walls of Jericho once a day for seven days. It was done as commanded. Not improbable is it that Yahweh, the invisible man of war, accompanied the ark, radiating subtle, potent energies—so acting as to inspire and strengthen the assailants, and so working mysteriously that the walls of Jericho fell down flat; and the Israelites went up into the city and utterly destroyed men and women, young and old, and ox and sheep and ass. "And Joshua saved Rahab, the harlot, alive, and her father's household, and all that she had, and she dwelleth in Israel even unto this day." Thus Yahweh, as his familiar and controlling spirit, "was with Joshua, and his fame was spread," through all the land (chap. vi: 25-27).

After the death of Joshua, who died aged one hundred and ten years, the children of Israel asked (probably by Urim and Thummim) of Yahweh, "Who shall go up for us against the Canaanites, to fight against them?" And Yahweh said (probably by Urim and Thummim): "Judah shall go up; lo! I have delivered the land into his hand." Then Judah and his brother Simeon went up, and slew ten thousand of the Canaanites and Perizzites. But Adoni-bezek,

one of their chieftains, had escaped, and they pursued and captured him, and cut off his thumbs and his great toes. (chap. i.) Thus continued the awful bloodshed, plunder and horrible deeds that accompanied the progress of the Israelites, as Yahweh, their God, led them into the promised land. Yahweh was of the elohim; he was a jealous God; no other of the elohim, if Yahweh's prohibition could prevent it, should have influence or interfere with the children of Israel. They were his peculiar people, for he had brought them out from bondage in Egypt; therefore a man or woman, except as approved by him, by Moses, or his priest, "that hath or consulteth with a familiar spirit, or that is a wizard, or that useth divination, or practiseth augury, etc., shall surely be put to death" (Levit. xx: 27; Deut. xviii: 10). In Ezekiel xiv: 1–9, he threatens to deceive Israelites and strangers alike who distrust his mediums, or who consult others; if another prophet (that is, a medium controlled by some other spirit,) is consulted, he, Yahweh, will control and deceive that prophet. Yet Yahweh was himself a familiar spirit, and at this particular time Ezekiel was his medium.

It may be learned from Deuteronomy xiii. to what astonishing extremes Yahweh's prohibition against *séances* with the mediums of other gods than himself, extended; not only should such be put to death (verse 5), but if one's brother or son or daughter, or the wife of his bosom or his friend should, for any reason, ever suggest the idea of having a *séance* with the mediums, or elohim—"gods of the people, which are round about you, nigh unto you, or afar off, from one end of the earth even unto the other"—such son, daughter, wife or friend "thou shalt not consent to, nor hearken unto him, nor thy eye pity, nor shalt thou spare, nor conceal, but thou shalt surely kill, ... stone him with stones that he die." Deut. xiii: 6–10. It was doubtless in obedience to such command that the brethren and fathers, whom long afterward Stephen in Jerusalem addressed, telling them of his clairvoyant view of the open heavens, and of the Son of Man standing on the right

hand of God, that they stopped their ears, rushed upon him, cast him out of the city, and stoned him (Acts vii: 56–58).

The children of Israel were Yahweh's peculiar people; and not unfrequently he tested them, whether they would adhere to *his* mediums (that is, clairvoyant and clairaudient Hebrews) for directions, etc., or whether they would venture upon séances with clairvoyant mediums of other of the elohim, or gods—as of the Canaanites, Perizzites, Ammonites, Asherites, through whose lands they journeyed. From the time of spoiling the Egyptians, to and through the Exodus and other Old Testament books, séances with mediums of other nations, or practising their divinations, were prohibited and denounced as whoring after other gods (Judges ix: 17); as choosing new gods (Judges v: 8); as fornication (II. Chron xxi: 2); as abomination (Deut. xiii: 14, xvii: 4, etc.). So, on the other hand, the people of Israel and their god were an abomination to the Philistines (I. Sam. xiii: 4), and probably to other tribes (each side being an abomination to the other). But the atrocities practiced by the Hebrews were not disapproved of, but again and again were perpetrated, by Yahweh's express command; and yet Joshua said, Yahweh is a holy God (xxiv: 19), and so he is declared to be in I. Sam. vi: 20, in Ps. xcix: 9, and in Isaiah v: 16. And Yahweh reciprocates the laudation, declaring them to be his people, a holy people unto himself above all the nations that are upon the earth (Deut. xiv: 2).

There is a great difference between character and reputation. One's character is his real self; reputation is his neighbor's opinion of him. The same is true in respect to the character and reputation of the gods; for as the Good dæmon told the great Hermes "men are mortal gods" and "gods are immortal men," so the character of Yahweh manifested in his words and actions, are they not those of a jealous, wrathful, swearing, repenting, slaughtering, mighty man of war? Does such a character harmonize with the ethics and conduct of life inculcated and manifested by Jesus?

But Hebrew rulers, patriots and poets, with characters not unlike his own, exalt Yahweh as God, and are jubilant in telling of his successes in their behalf. Triumphant was the Song of Deborah (Judges v.), a prophetess in her time, as was Madame Hauffe of Prevorst a seeress in our day. The Song is regarded by some commentators as the oldest extant monument of Hebrew literature. Was it not subsequent to the Song of Miriam? Like that, it exalts Yahweh for his assistance, and for his association with violence, rapine and deceit. Only a part of it is here given, of which the first six lines are from Sharpe's "History of the Hebrew Nation," and the subsequent verses from Prof. G. F. Moore's "Critical Commentary on Judges":

"In the days of Suanger, the son of Anath,
In the days of Jael, the highways were unoccupied,
And the travellers on foot journeyed through by-paths;
Rulers of villages had ceased. I arose, a Mother in Israel:
They had chosen new gods.

"Blessed above all women shall Jael be,
Above all nomad women shall she be blessed.
Water he asked, milk she gave;
In a bowl for lords she brought him sour milk.
Her hand to the pin she reached,
And her right hand to the . . .
And hammers, destroys his head,
Smashes and demolishes his temple.
At her very feet he sank down, fell at full length, lay still;
On the spot where he sank down there he fell, killed.
Through the window peered . . .
The mother of Sisera, through the lattice:
Why does his chariot tarry to come?
Why tarry the footfalls of his chariots?
The sagest of her princesses reply,
Yea, she answers her own question:
No doubt they are finding, dividing booty—
A wench or two for each man,
Booty of dyed stuffs for Sisera,
A piece of embroidery or two for the neck of . . .

So shall perish all thine enemies, Yahweh!
But his friends shall be as when the Sun rises in his power."

Many of the Psalms, by one poet or another, remember and exalt Yahweh's deeds, and thereby improve his reputation. Doubtless, also, by fuller and at times friendly intercourse with other nations and their deities, did the prophets become broader-minded, and thereby outgrew their earlier religious conceptions. But they still continued to look to and magnify Yahweh as their national God. "I will make mention of the deeds of Yahweh," says the Levite Asaph, one of the leaders of David's choir (I. Chron. vi: 39). In Psalm lxxvii: 13, we read "Who 's a great God like unto Yahweh? . . . Thou art [the elohim] the God that doest wonders," some of which are specified in Psalm lxviii: 12–16: "Praise ye Yahweh! Praise, oh! ye servants of Yahweh, praise! Yahweh is high above all nations. Who is like unto Yahweh [elohim] of the gods?" So again in Psalm xcv: 3: "Yahweh is a great God and a great king, above all gods"; and in verses 6–7: "Let us kneel before Yahweh, our maker, for he is our God." So again, Psalm xcvi: "Sing unto Yahweh a new song. Sing unto Yahweh all the earth. Sing unto Yahweh, bless his name. For great is Yahweh and highly to be praised. He is to be feared above all gods; for all the gods of the peoples are things of naught. But Yahweh made the heavens. Give unto Yahweh, ye kindreds of the peoples, give unto Yahweh glory and strength. Give unto Yahweh the glory due to his name. Oh! worship Yahweh in the beauty of holiness."

"Say among the nations, Yahweh reigneth. Remember the former things of old, that I am of the elohim, and there is none else. I, elohim, and there is none like unto me." (Isaiah, xlvi: 9.)

The clairvoyance of Yahweh is especially remarked upon: "The eyes of Yahweh run to and fro throughout the whole earth (II. Chron., xvi: 9; Zach.: iv–10). The eyes of Yahweh are in every place, beholding the evil and the good (Prov. xv: 3). Clairvoyance then and in later times was recognized as a remarkable power. A slight manifestation of it by Jesus, in seeing Nathaniel underneath the fig tree,

so astonished that guileless man that he instantly answered: "Rabbi, thou art the son of God; thou art the King of Israel!"

Wider than the whole earth (at that time believed to be flat, and quite small), throughout which the eyes of Yahweh ran to and fro, was Swedenborg's clairvoyant view of five earths beyond our solar system; and yet wider, clearer, more circumstantiated and minute, was the wondrous scene that opened before the space-piercing periscopic vision of the Poughkeepsie seer, on the evening of Jan. 1, 1842 (then seventeen years four months and nineteen days of age), when by a process of interpenetration, he was placed *en rapport* with Nature. The Spirit of Nature and his spirit instantly and for the first time formed what seemed to him to be a kind of psychological or sympathetic acquaintance, the foundation of a high and eternal communion. Her spacious cabinet was thrown open to him, and it seemed that he was the sole visitor at Nature's Fair —a royal banquet. Chapter XXXIII., entitled "My First Flight Through Space," in his Autobiography, describes it. Some extracts from it may abundantly compensate the reader for any attention to the present article.

He seated himself before his magnetizer, Dr. S. S. Lyon, and in less than thirty minutes the mystic, magnetic state was completely induced; and soon he passed into a most delightful state of interior tranquillity. He was completely "born again," being in the spirit. His whole nature became expanded; his mind was exalted and meditative; yet he perceived not the least ray of light in any direction. Soon he observed an intense blackness before him, apparently extending hundreds of miles into space, and enveloping the earth. Gradually, however, this midnight mass of darkness lifted and disappeared. All things in the room, together with the individuals in it, were surprisingly illuminated; each human body was glowing with many colors; the figure of each person was enveloped in a light atmosphere, which emanated from it. In his natural or ordinary state he had never seen the organs of the

human viscera; but now he could see the liver, the spleen, the heart, the lungs, the brain, and the purposes they served, all with the greatest ease. In the higher portions of the larger or superior brains he saw flames which looked like the breath of diamonds, and soon *discovered them to be the thoughts of the individuals concerning the strange phenomena then manifested in his own condition.* He remarks "that what is thus natural to the human brain in this its first stage of existence is preserved and indescribably improved in the spirit land," to which we all are surely tending. The properties and essences of plants were distinctly visible. It seemed that he could see the locality, properties, qualities, uses, and essences of every form and species of wild vegetation. The broad surface of the earth for many hundred miles became to him as transparent as the purest water. He saw the deep alluvial and diluvial depositions, and distinguished them from the deeper stratifications of stone and earth. He discerned beds of minerals—of iron, zinc, copper, silver, limestone and gold; and each, like the different organs of the human body, gave off diverse kinds of luminous atmosphere. To him the various salts in the sea sparkled like living gems. Sea-plants extended their broad arms; deep valleys and deserted ravines, through which old ocean unceasingly flowed, were peopled with countless minute animals, all permeated and pulsating with the spirit of Nature; while the sides of ocean mountains far, far beneath the high pathways of travel and human commerce, seemed literally studded with emeralds, diamonds, gold, silver, pearls and sparkling gems beyond computation. Moreover, the external anatomy and the internal physiology of the animal kingdom were alike open to his inspection. An instructive perception of comparative and relative anatomy filled his mind in an instant. The why and the wherefore of the vertebrated and invertebrated, of the cretaceous and moluscan divisions, entered his understanding; and he saw the brains, the viscera and the complete anatomy of animals that were (at that moment) sleeping or prowling about the for-

ests of the Eastern hemisphere, hundreds and even thousands of miles from the room in which he then [in Poughkeepsie, N. Y.] was making these observations.

Yahweh, though of the Elohim, was not of its better and higher order. He was a jealous god—so jealous that any attempt by an Israelite, to question, or to have a *séance* with, any other of the elohim, familiar spirits, or gods, or with any spirit medium, he stigmatized with vile names; and such efforts he made punishable with death to the offender. He was the God of the Hebrews, their tutelary, their tribal god. Succinctly and eloquently does Professor Moore of the Andover Theological Seminary, in his Commentary on Judges, impress that idea: Yahweh is a mighty warrior, his name is Yahweh of hosts. In the sacred ark he accompanied them to the field, he marched out for them, or with them to battle, or comes storming from his ancient seats in tempestuous fury, discomforting the foe and delivering his people (11 p., 120).

Other tribes had their national gods. Chemosh was the national god of the Moabites (Num. xxi: 29), and at one time of the Ammonites. Baal was the god and Ashtoreth the goddess of the Phœnicians and Canaanites; Dagon was the god of the Philistines. Fire gods, to whom sacrifices were made of children, were quite common to all the Canaanite and Syrian tribes. They worshiped the destructive elements in manifest symbolization. Molech, a fire god, was the national deity of the children of Ammon; yet Solomon built a high place for him and for Chemosh in the mount before Jerusalem. And so he did for all his strange wives; (he had seven hundred wives, princesses, and three hundred concubines who burnt incense and sacrificed unto their gods (I. Kings, xi: 4, 7). Solomon, it will be remembered, was the king to whom Yahweh gave "a wise and understanding heart" (Kings, iii: 12), whom the Queen of Sheba came to see, and to hear of his wisdom (x: 6–8), and whose presence all the earth sought, to hear the wisdom which Elohim, the gods, had put in his heart (x: 23–24).

It is evident to Bible students acquainted with Modern Spiritualism, especially to those who have had satisfactory *séances* with genuine mediums, that Yahweh, "him that dwelt in the bush" (Deut. xxxiii: 16), was what is occasionally designated as an earth-bound, or a mountain spirit. It was near to the mountain of God, unto Horeb, that Yahweh first called Moses. It was from Sinai, a mountain of granite and porphyry, rising between eight thousand and nine thousand feet above sea level, that Yahweh is said to have spoken unto the children of Israel, and to have written the Ten Commandments upon two stone tablets (Deut. iv.). Yahweh was with Judah and drove out the inhabitants of the hill country (*i. e.*, mountainous), but could not drive out the inhabitants of the valley, because they had chariots of iron (Judges, i: 19). It was while Elijah lodged in a cave in the mount of God, that the word of Yahweh came to him and said: "What doest thou here?" (Kings, xix: 9). Some years ago, when the Messrs. Marble, father and son, were excavating Dungeon Rock, in Lynn, Mass., the Poughkeepsie Seer declined an invitation to visit that locality, saying he did not care to go to or associate with Rock Spirits. Yahweh, as one of the elohim of a certain degree, could come *en rapport* with embodied men of corresponding disposition with his own, and dominate inferior ones. But proof is wanting that his soul, or spiritual body, *i. e.*, his Ego, was sufficiently refined, or his consciousness so purified as to be caught up to the third heaven, to Paradise, and hear unspeakable words, as was Paul's; or to see the innumerable host of happy beings surrounding the inexpressible glory, and uttering their songs and hallelujahs of thanksgiving and praise, as did William Tennant while in trance; or that he had ever come *en rapport* with the Arabula, that is, Divine Guest of his Being. It was in the mountain of God, *i. e.*, Sinai, that he dwelt, not in the Summer Land described in A. J. Davis's volume entitled "Our Heavenly Homes."

Systems of morality, of some kind or other, naturally arise in all tribes and conditions. That the Egyptians at

the time of Moses, had attained to a high degree of civilization and enlightenment, has become more and more apparent, as discoveries have progressed amid the mighty ruins of their empire. The Egyptian Book of the Dead, the mortuary inscriptions on their cerements and mummy cases, indicate as high a code of morals, as that detailed in the Decalogue. In truth the morality of the Buddhist Decalogue is superior to that of the Hebrew Ten Commandments in two (not to mention other) particulars. Jealousy, an undesirable quality either in gods or humans, is not exalted as a divine attribute. Secondly, it broadly prohibits lies, *i. e.*, it prohibits bearing false witness in behalf of, as explicitly as against a neighbor. The Ninth Commandment expressly prohibits bearing false witness "*against* thy neighbor." The prohibition there stops. "*Expressio unius est exlusio alterius*," (mention of one thing implies the exclusion of another,) is a common-sense as well as a legal maxim. In all probability this principle of interpretation influenced Eusebius in writing his chapter, "How far falsehood may be used as a medium for the benefit of those who require to be deceived." "If the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?" asked a zealous christianized Hebrew. Acting on this principle, pious frauds, Scriptural interpolations and suppressions, forgeries innumerable, apochryphal gospels and epistles, Jesuitry subtle and deceitful, have for centuries been more or less practiced, to promote the extension and dominion of ecclesiastical Christianity, all to the glory of God:

> "Morality, by her false guardians drawn,
> Chicane in furs, and casuistry in lawn."

Is there not a somewhat conspicuous instance of suppression, or perversion of truth, in the publication of the Ten Commandments as they are not infrequently emblazoned on church panels, and are directed in the Book of Common Prayer to be rehearsed by the minister to the people. For instance:

Exodus Chap. xx: verse 2, designates the name and office

of the personage who commands, and also indicates the particular and only tribes of people, to whom the command is given: "I am Yahweh, *thy* God, which brought *thee* out of the land of Egypt, out of the house of bondage." It is plain that the personage who speaks is the God of the Israelites, whom Moses in the same connection (Deut. v. 2) mentions as "our God," and the people addressed are the Israelites whom he brought out of the land of Egypt, and of the house of bondage. Yet in the "Book of Common Prayer," etc., "according to the use of the Protestant Episcopal Church in the United States," the Ten Commandments are introduced into the "order for Holy Communion" by and through an adroit elimination and excision of two most important of the three lines of the verse. The two important particulars omitted are, first, that it is Yahweh, the God of the Israelites (and not God of any other people), who commands; and second, that it is the children of Israel (and not any other tribe or people) to whom the command was given. Furthermore, it may be added that the Prayer Book version is therefore not only erroneous and misleading in the particulars just mentioned, but demoralizing, inasmuch as it specifies, and thereby limits the degree of truthfulness to be sought and prayed for by its communicants, to not bearing false witness *against thy neighbor*. To certain minds two implications might arise: one, that false witness was not prohibited if borne in behalf of one's neighbor; and another, that false witness against persons not neighbors was not prohibited. The Mosaic command was given to ignorant barbarians brutalized by centuries of bondage. Surely if it be necessary to inculcate veracity in Christian churches in the nineteenth century, should it not be of a better quality? Far purer is the Buddhist's "not to bear false witness," or the dramatist's:

> "This above all—to thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man."

Chester Chauncey, at one time Greek professor in Trini-

ty College in England, and afterward the second President of Harvard College in Massachusetts, in his last will and testament condemned himself for his "so many sinful compliances with and conformity unto vile human inventions and will-worship and hell-bred superstitions and patcheries stitched into the service of the Lord, which the English *mass-book*," that is, "The Book of Common Prayer," etc., "are fully fraught withal."

Dr. Franklin, in a letter to Dr. Price, observed:

"If Christian preachers had continued to teach as Christ and his apostles did, without salaries, and as the Quakers now do, I imagine tests would never have existed; for I think they were invented not so much to secure religion itself as the emoluments of it. When a religion is good I conceive it will support itself; and when it does not support itself, and God does not take care to support it, so that its professors are obliged to call for the help of the civil power, 't is a sign, I apprehend, of its being a bad one."

The knowledge now common with well-read persons in respect to the religion, ideas and practices of the ancient Egyptians dispels any necessity for supposing that the morality inculcated in the Ten Commandments originated with Yahweh. Far more probable is it that Moses learned it before his acquaintance with Yahweh, and that the first, second and third commandments of the decalogue were made and phrased to suit the arrogance of the jealous God of the Hebrews.

Of Yahweh, and of his words and actions, the opinions nowadays, more or less entertained by certain prominent, intelligent, outspoken laymen, are very different from those of his devotees in ancient Palestine, which subsequently were enforced and upheld by the ecclesiastic organization that for a thousand years and more dominated in Europe, and wherever else it acquired power.

After the publication of Calvin's Institutes, certain Roman Catholic writers declared that Calvin introduced "a God who is deceitful, cruel and inhuman; a God void of reason, justice and goodness, less innocent and less a God than the God of the Epicureans," etc.

President Jefferson, in his letter to President John Adams, dated April 11, 1823, said: "I can never join Calvin in addressing *his* God. He was, indeed, an atheist, which I never can be; or, rather, his religion was demonism. If ever a man worshiped a false God, he did. The Being described in his Five Points is not the God whom you and I acknowledge and adore, the Creator and benevolent Governor of the world, but a demon of *indignant* spirit."

Thomas L. Strange, late judge of the High Court of Madras, in his "Legends of the Old Testament Traced to their Apparent Sources," (p. 137–138,) remarks that the "divinity of the Jewish dispensation is not to be distinguished in being and attributes from those of the surrounding heathen. Like them he is personified, localized, and fitted with a name."

Samuel Laing, M. P., and subsequently Finance Minister to India, in his volume entitled "Human Origins," (1892, pp. 254–256,) comments as follows:

"The Books of the Pentateuch, ascribed to Moses, are full of the most flagrant contradictions and absurdities.... These oscillate between the two extremes of the conception of the later prophets of a one Supreme God, who loves justice and mercy better than sacrifice, and that of a ferocious and vindictive brutal God, whose appetite for human blood is as insatiate as that of the war-god of the Mexicans.... In Numbers xxxi., Moses, the 'meekest of mankind,' is represented as extremely wroth with the captains who, having warred against Midian at the Lord's command, had only slaughtered the males, and taken the women of Midian and their little ones captives; and he commands them to kill every male among the little ones, and every woman that hath known man by lying with him, but all the women and children that have not known man by lying with him 'keep alive for yourselves.'

The same injunction of indiscriminate massacre, in order to escape the jealous wrath of an offended Jehovah, is repeated over and over again in Joshua and Judges; and even as late as after the foundation of the monarchy we find Samuel telling Saul, in the name of the Lord of Hosts, to "go and smite Amalek, and utterly destroy them, slaying both men and women, infant and suckling, ox and sheep, camel and ass," and denouncing Saul, and hewing Agag

in pieces before the Lord, because this savage injunction had not been literally obeyed. Even under David, the man after the Lord's own heart, we find him torturing to death the prisoners taken at the fall of Rabbah, and giving up seven of the sons of Saul to the Gibeonites, to be sacrificed before the Lord as human victims. It is one of the strangest contradictions of human nature that such atrocious violations of the moral sense should have been received for so many centuries as a divine revelation, rather than as instances of what may be appropriately called devil-worship. . . . Nor is it a less singular proof of the power of cherished prepossessions that such a medley of the sublime religious ideas and lofty poetry of the prophetic ages, with such a mass of puerile and absurd legends, such obvious contradictions, and such a number of passages obviously dating from a late period, should be received by many men of intelligence, even to the present day, as the work of a single contemporary writer, the inspired prophet Moses."

Professor Wm. K. Clifford, of University College, London, calls Christianity "that awful plague which has destroyed two civilizations, and but failed to slay such promise of good as is now struggling to live amongst men." He warns his fellow-men against showing any tenderness to "the slender remnant of a system which has made its red mark on history, and still lives to threaten mankind," as the grotesque forms of its intellectual belief have survived the discredit of its moral teaching.

Let us turn from Yahweh, the jealous God of the Hebrews, to the gods and goddesses (*elohim* included both sexes) of Greece and Rome. They and their worshipers became known to us of modern times through such fragments of their literature, arts, etc., as have survived the assaults of invaders more superstitious and comparatively less enlightened than themselves. Their gods and goddesses—Jupiter, Juno, Apollo, Minerva, Mars, Mercury, Diana, Venus, Bacchus, Aphrodite, Ceres and others—whether personifications of natural powers, of heavenly bodies, of decarnated mortals, were many of them large souled, tolerant, sympathetic, lovable and jovial. They were of the people, by the people, and for the people. They each and all represented more or less clearly and fully the

highest and dominant ideas of their respective worshipers. In Athens, Eleusis, Delphi and many other places, temples, altars and statues were erected to their honor and worship. So far from being jealous, the Pantheon at Rome was consecrated to Jupiter and all the gods. It is now known as the Rotunda, and was consecrated again (A. D. 607) by Pope Boniface IV., but this time to the Virgin Mary and all the Saints. Yes, large and generous-minded were the religionists of Athens in their treatment of Paul while he was in their city; for as Paul passed along in its streets he found an altar with this inscription: "To THE UNKNOWN GOD." Paul was a Hebrew of Hebrews, a Pharisee, the son of a Pharisee; after the straitest sect of his religion he had lived a Pharisee, and as a Pharisee had zealously persecuted the church. The phenomenal spiritual experience which befel him on his journey to Damascus somewhat enlarged him. He was a propagandist before his conversion, and so continued to be, but from a broader platform. He was a Jew, a Pharisee and a Christian convert. He was a young man, and had not become sufficiently even-minded as a traveler, calmly to observe the temples, the altars, the many marble statues and busts of heroes, gods and goddesses which adorned the most beautiful city of Greece, but mistakingly looked upon them as mere idols worshiped by all the people. So his zealous spirit was provoked within him. Therefore disputed he in the synagogue with the Jews, and in the market-places with them that met with him. Certain Epicurean and Stoic philosophers encountered him; but he was not patient enough to await or ask for further knowledge from them. As he seemed to be a setter forth of strange demons and of new doctrines, some of his auditors were desirous to hear more of what he had to say. They did not stone him, nor lay down their clothes at a young man's feet to take care of, while they stoned him; but they brought him into the Areopagus, and politely inquired: "May we know what this new teaching is, which is spoken by thee?" (Acts xvii: 19.) Paul, too zealous to be courteous to his

inquirers, began by saying that in all things he perceives they were superstitious, and that he would set forth to them the unknown god, whom they ignorantly worshiped. He then proceeds: "The God that made the world and all things therein." Probably the first sentence of Genesis was in his mind, and he assumed and uttered it as a dogma not to be questioned by any of his audience. But this dogma was then and is now doubted by scientists, philosophers and multitudes of intelligent people. After Napoleon had looked over the copy of the "Mécanique Celeste," which the Marquis La Place had presented to him, he remarked to its author, upon the omission in it of all reference to God as the Creator of the heavenly universe. "No," answered La Place, "there is no need of that hypothesis."

It may be interesting, perhaps instructive, to learn what Swedenborg, a seer unequaled till the present century, a man of gigantic intellect and of a high degree of spirituality, writes of zealous, aggressive Paul:

"Paul is among the worst of the Apostles, as has been made known to me by large experience. The love of self, whereby he was governed before he preached the Gospel, continued to rule him afterward; and from that love he had a passion for scenes of controversy and tumult. He did all things from the end of being greatest in Heaven and judging the tribes of Israel.

"That such is Paul's character is manifest from very much experience, for I have spoken with him more than with others. The rest of the Apostles in the other life rejected him from their society, and refused to recognize him." *

Recurring now to Paul's assumption that God made the world, etc. (a hypothesis which La Place assured Napoleon there was no need of), let it be noted that it is the same hypothesis assumed in the Massachusetts statute under which Mr. Kneeland was prosecuted. The same assumption is also in Article II. of the first part of the Constitution of Massachusetts, wherein the Supreme Being is referred to as Great Creator and *Protector* of the universe. Is it true that there is a Supreme Being? Was Yahweh,

* White's Swedenborg, i. 392.

the God of the Hebrews, whom Moses saw face to face, such Creator and Preserver? And was the universe ever created and preserved by any being or power exterior to itself? Such questions have been anticipated and thoroughly considered, and in various ways fully answered, in "Nature; Her Divine Revelations," in "The Great Harmonia," and other works of A. J. Davis, the American unequaled seer and harmonial philosopher. "Univercœlum" is a new word of his own coinage, than which there is probably no other word more compact, comprehensive and sublime in the English language, or one that indicates more varied and vaster spheres of matter, substance and power. That single word, in the first line, is, as it were, a noble doorway to Part II. of "Nature; Her Divine Revelations."

Legislatures and Congresses may make Supreme Courts, but they cannot create Supreme Gods or Supreme Beings. In respect to the name Yahweh, also to the nature, the functions and oracles of the gods of Egypt, Judea, Greece and Rome, which gods during centuries were obscure matters to European investigators, Modern Spiritualism has shed much light. As for "Divine Beings" or "Supreme Beings," they are mental conceptions, as many and as various as the minds that create them—in some respects not unlike arithmetical numbers. No number can be uttered so supreme but that it can be multiplied, and thereby be made supremer.

"Ask me," says Cicero, "what kind of a Being is God? I will answer in the words of Simonides, who, when the tyrant Hiero had asked him this question, required a day to consider it; when next day he asked him the same question, Simonides required two days more. When he had often doubled the time he required, and Hiero, being surprised, asked him the reason of it, 'It is,' said he, 'because the longer I consider, the more obscure the subject appears to me.'"*

Tertullian, one of the Latin Fathers, A. D. 200, referring

* De Natura Decorum, 1: 83.

to Crœsus having demanded of Thales a definition of God, but receiving none even after the long time that Thales took for consideration, remarked: Any Christian tradesman can both discover and declare what God is, and from thence can impart to others a full and satisfactory answer, though Plato affirms that the Maker of the Universe can neither be easily discovered, nor easily be described to all men. "It is really better," says Tertullian (*De Anima*, Chap. 1) "for us not to know a thing, because God has not revealed it to us, than to know it according to man's wisdom, because he has been bold enough to assume it." Acting on this philosophy Tertullian's idea of God seems to have been one possessed of, and subject to human passions, griefs and weaknesses, occupying a mortal body.

Aristotle, in his "Metaphysics," commends the answer of Simonides to Hiero in words which Bayle, in his Dictionary (v. 142), says amount to this: "The knowledge of the first principle is so sublime that it might be reasonably said that the possession of it does not belong to man, and therefore, according to Simonides, that possession is the privilege of God only."

The profoundest, the most comprehensive of all knowledges is self-knowledge. "My highest wish," said Kepler, "is to find within, the God whom I find everywhere without."

"Once read thy own heart right
And thou hast done with fears.
Man gets no other light
Search he a thousand years."

May we not, therefore, conclude that progress in self-knowledge is progress in divine-knowledge? and divine-knowledge, life, and practice constitute true religion.

"The human soul is the focalized, concentrated extract or epitome of all the forces and vitalic laws which fill, inspire and actuate the immeasurable empire of Nature and God." Man's soul is a repository. When a man "*knows himself* he has found a treasure opulent with all things ultimated." *v. Great Harmonia, p.* 395.

Are not all the gods and goddesses hitherto known of human origin, or of human conception? As a person comes into conscious unison with the essential, the divine, the superior elements of his own being, he comes into knowledge of his God. "Do justice, love mercy, and walk humbly with thy God," (Micah vi: 8,) is to some minds one of the most instructive precepts of the Bible. Not to biblical books nor to heathen mythologies did Plotinus, Proclus or certain other wise men of former ages resort to find their God, but to the centre of their own being.

> "When thou approachest to the One,
> Thyself from self thou first must free;
> The fiend duplicity put far aside,
> And in thy Being's being, be."

The canny Scotchman must have also been a philosopher —he who originated the proverb, "Nearest the kirk, the farthest frae God."

Divination was prohibited and stigmatized by Yahweh as an abomination, and subjected its practitioners—wizards and witches—to the death penalty. But let it be noted that this statute was enacted while Moses was Yahweh's peculiar medium. Moses being clairvoyant and clairaudient, could at times, face to face, as a man speaketh unto his friend, associate with Yahweh and receive instructions. Not unlikely, after such interviews, the skin of his face so shone that the beholders were afraid, and therefore Moses veiled his face (Ex. xxxiv: 29–75). During the forty years that Moses mediumized for the god of the Hebrews, there was no need of diviners or their arts. Moreover, they might create divisions, and open the way for ambitious men, like Korah, Dathan and Abiram; therefore as safeguards and defences for the supremacy of Yahweh, of his statutes and his medium, many of the Mosaic prohibitions were enacted.

But all of Yahweh's priests were not mediumistic; therefore other means, practiced alike by Jews and Heathen, were resorted to, for entering into communication with Yahweh, elohim, and other gods. Yahweh had said that

he would ever meet his people as they sacrificed at the door of the Tabernacle: "There will I meet with the children of Israel" (Exod. xxix: 42); but the Holy of Holies within the veil was the true region of his presence. "Between the cherubim," which decorated the ark of the testimony, "above the mercy-seat," was the exact spot occupied by the Divinity.

The Tabernacle was simply a tent, and is so translated in the Revised Version; the veil was a blue, purple, and scarlet-colored curtain, which divided the inner space of the tent. Yahweh's ark was a box four feet four and one-half inches long by two feet seven and one-half inches in height and breadth. Inside and outside it was overlaid with gold, and richly ornamented. By staves of acacia-wood passed through four rings, one at each corner, the box (that is, the ark) could be moved from place to place, as occasion required. In it were preserved the stone tablets of the Law, a golden pot of manna, and the remarkable rod which, after having swallowed the Egyptian rods as mentioned in holy writ, budded and produced almonds—thereby proving to those who believed it that Yahweh had chosen Aaron, also, as another of his mediums. The lid of the box was the mercy-seat. On it were two golden figures, or statuettes, called cherubs—in Hebrew tongue, *cherubim*—with the faces toward each other, but looking downward, and with wings outstretched, covering the mercy-seat. Between the cherubim and over the lid of the chest occasionally appeared a bright light. When Moses and Aaron went to the entrance of the tent in which the ark was placed, the glory of Yahweh appeared unto them (Num. xx: 6). This light was regarded as "*majestas Dei*," "*presentia Dei*"—the majesty, the presence (that is, the Spirit) of God. To eyes not clairvoyant, it was the visible manifestation of Yahweh; and from its shining and dwelling between the cherubim, it was called *Shechinah*. "Oh! Yahweh, the God of Israel, that dwellest between the cherubim, thou art the God, even thou alone of all the kingdoms of the earth; thou hast made heaven and earth"

(I. Kings xiv: 15; Ps. lxxx: 1; Ps. xcix: 1; Isaiah xxxvii: 16). In Psalm xci: 1, it is called "the secret place of the Most High," and in Ps. xxvii: 5, "the secret of his tabernacle."

Some years ago the present writer was one of a circle of attendants at a séance in New York City, at which Mrs. Margaret Fox Kane was the medium. He saw spheres of light moving about near the ceiling of a high-studded parlor, some of which were apparently nearly six inches in diameter, and of a faint blue phosphoresence. Similar lights were occasionally seen in or about the cabinet used by the Davenports and Eddys in those days. Spiritualists, after exhausting every means to prevent fraud, believe that those lights were spirits, or visible indications of the presence of decarnated men and women. Reasoning analogically, what valid objection is there for not accepting as a truth that the Shechinah was a similar manifestation of an invisible decarnated man of war (one of the elohim) since named Jehovah, or Yahweh, and worshiped by Jews and Christians as God, who, it is alleged, in the beginning created the heaven and the earth?

Sometimes a voice issued from between the golden cherubs, as mentioned in Num. vii: 83; viii: 1, in which instance Yahweh spake unto Moses a message to give to Aaron, respecting the lamps. That a certain potency or puissant influence, beyond man's control, sometimes inheres in objects fashioned by his hand, is a belief held by many persons. Iamblicus wrote a treatise on statues or idols, to prove that they were filled with the presence of the spirits or divinities which they represented. Thus a certain occult power inhered in, or accompanied Yahweh's ark, even when no light or voice came from it. On one occasion, when captured by the Philistines (I. Sam. v. 1) and placed in the temple of their god Dagon, that image was found on the next morning, "fallen upon its face to the ground before the ark of Yahweh." It was replaced; but on the following morning behold Dagon fallen upon his face to the ground before the ark of Yahweh, the head of

Dagon and both the palms of his hands cut off upon the threshold!

The Urim and Thummim (mentioned in Exodus xxviii: 39; Deut. xxxiii: 8; I. Sam. xxviii: 6) gave answer only to questions which were put in a definite shape, or else gave no answer at all. Its answers were generally very brief, either affirming or denying, sometimes mentioning names, more rarely giving fuller instructions. This is readily explained. If two pebbles of different colors were shaken as lots in the ephod or bag, and one of them drawn out, or if there were three pebbles, they may have been distinguished by different ways of writing the sacred name. According to Josephus (Antiq. iii: 8, 9) it had disappeared two hundred years before his time.*

Planchettes, Ouijahs and Psychographs of the present day, if used with an honest purpose, not unfrequently return answers, probably not from Yahweh, but from spirit-friends or associates of the inquirer. To an inquirer who premised that he knew the opinion of Commentators and Bible Dictionary makers, but wanted the opinion of A. J. Davis as to the uses of Urim and Thummim, Mr. Davis returned the following answer, since published in his "Answers to Questions," p. 99:

"In most ancient periods it was customary for tribes to choose the last born of several sons to study the wonders of magic, which wonders in these later days are called the 'secrets of wisdom.' The youngest of seven brothers, in the first periods of civilization, was supposed to be the favored of heaven, the particular son of heaven, or heaven-chosen messenger of Jehovah to the children of men. He was accordingly set apart, and anointed with great ceremony, as the precious, or sacred, person. At a proper age he entered upon the discharge of the duties of his high commission. Upon his breast was fixed a holy and costly plate, ornamented with two signs. One, which was a metallic stone gem, was indicative of the Wisdom of magic; the other, which was a transparent tube, filled with holy oil and hermetically sealed, was representative of Divinity, or the incarnation. The first, which had descended from generation to generation as a gem-gift from Jehovah, was called *Urim*, literally signifying the 'Eye of Light,' or the window of wisdom; the second,

* Ewald's Antiquities of Israel, p. 295.

the tube of oil, which had also descended from the gods and the ages, was called *Thummim*, literally signifying 'The Perfection,' or the presence of the Spirit of God. The young man, when sufficiently advanced in years, was called 'a priest,' and was accordingly revered and obeyed in everything. The sacred signs and symbols, or emblems, were wrought upon his garments with exquisite particularity. When the sage seventh son spoke the words of prophecy, or whenever he talked like an oracle, it was supposed that he had been looking into *Urim*, or the eye of wisdom; and whenever he gave counsel as 'from the Lord,' he was supposed to have touched his tongue with a drop of *Thummim*, which mysteriously, like the widow's crucible, never lost in quantity from age to age."

Mr. Davis continues: "It is our impression that the state of clairvoyance, or the condition of spirit mediumship, was occasionally induced by looking into the Urim. The reader will find a parallel instance, which fully explains the uses of the ancient stone, in our Autobiography, the 'Magic Staff,' pages 266–269."

Mr. Perley B. Pratt mentions in "Faith and Doctrines of the Church of Jesus Christ" (page 145), that a Urim and Thummim of two transparent stones, clear as crystal, set in two rows of a bow, were found, Sept. 27, 1827, in the earth, in a hill in Manchester, Ontario County, N. Y., by Mr. Joseph Smith, he being directed thither by an angel. Not impossible is it that, long before the discovery of America by the Northmen or Columbus, some of the children of the now long-lost *ten* tribes of Israel, may have found their way to our western continent, and that some Nephite, Levite, or prophet of Yahweh—perhaps Mormon, or his son Moroni—may have buried them, as treasures in the times of war and rapine, are not unfrequently buried in the earth.

Dreams (or thoughts in a vision of the night) were also more or less regarded by the Jews, as they have been by other people, as means of divination; that is, of intercourse with invisible spiritual beings. Paul (I. Cor. xiv.) mentions among what he calls "pneumatica," or spiritual gifts, "speaking in an unknown tongue," and says that such tongue is for "a sign, not to them that believe, but to

the unbelieving " (verse 22). This double experience occurred in my own home on the night of the 17th or 18th of March, 1864, and at the breakfast hour of the following day; as it is more recent, and I solemnly aver it as my belief that it is not less reliable, it may not be without interest to the reader. And may I presume upon permission to drop occasionally the use of the third person of the pronoun, and speak of myself in the first person?

Doubtless there are many persons who remember Chauncey Barnes. He was a tall, broad shouldered man, at that time perhaps from forty to fifty years of age, more or less. He had been a fisherman on the Connecticut River; of little, if any, education; could read, but not readily, a small Testament that he always carried with him. It is doubtful whether he could write, for, in the few instances that occurred under my observation, when he wanted writing, he always called on myself or other person, to do it for him. During the night that he slept at my house, I dreamed—and this was my vision:

I thought myself to be sitting at the centre-table, in my northeast parlor; and that hearing, the voice of my only child, Millie, (then of the age of three years, three months and twenty-nine days,) I arose and opened the door into the front entry. There on the stairway, on the fourth step from the entry floor, appeared Millie, apparently coming down, but steadying herself by the banister. She was remonstrating quite earnestly, saying: "It is papa's house," to a very white lady, who, in milk-white clothing, stood on the threshold of the open front-door, opposite to, and distant perhaps ten feet from the stairway. As I stood, somewhat surprised, a sad, significant smile pervaded the white lady's countenance, as she glanced from me to the child; the same instant my thought was that she was a gipsy, come to steal my child. With a feeling of rage, such as I never before or since have experienced, I sprang at her, as if to tear out her heart. Then I awaked. I was in a profuse perspiration and panting heavily. But oh, how glad I was, that it was only a dream!

Next morning as we—Mrs. Giles, Mr. Barnes and myself—sat at the table, and I was about to serve the breakfast, Mr. Barnes, with closed eyes, spoke in a strange tongue, as if asking a blessing. Quite surprised, I refrained from serving; and, as he closed, Mrs. Giles inquired: "Mr. Barnes, in what language did you speak?" Inclining his head slightly to the right, as if listening to another voice, he answered, "Hebrew." "I thought so," she said: "for I recognized the word *Adonai*." Then, still more was I surprised, for though she and I had been studying Hebrew during some previous weeks, she was not, as I was, interested in Spiritualism; and this Hebrew blessing, or prayer, I recognized not as a sign to me who believed, but a test to my wife, who believed not.

But as to my dream. I then and for months afterward had no remembrance of it. The vision became unto me as the words of a book that is sealed. From blustering March the year gradually warmed into July; and then, as my sister had a pleasant home in Northfield, Mass., my wife and daughter went there to spend a few weeks in that now noted town. They were well and happy there. So, after a week or more, I, having heard of the Eddy Brothers, journeyed to Vermont to learn by actual observation somewhat of their mediumistic manifestations. This was a year or more before the visit thither of Mr. Olcott and Madame Blavatsky. It was six miles from Rutland. I had been there but some few days, when at noontime a man, driving his buggy along the highway, called to me: "Is Squire Giles here?" "That is my name," I answered. "Here is a telegram. I have driven all over town to find you." I took it; I opened it. "Come at once," was its contents. Within three minutes I was seated beside the messenger, on my way to Rutland, and there took the earliest, the midnight train for Northfield. At an early hour, July 16, 1864, I was at the house; my wife was at the door, but I could say nothing. By instinct, not otherwise, can I explain it. I was in the chamber, where on the bed lay the lifeless form of my Millie. She had died hours before,

of diphtheria. "Has papa come?" were among her last words. After funeral services in Northfield, and again three days subsequently at my home in Roxbury (then conducted by Miss Lizzie Doten and the Rev. Solomon Peek, D. D., Foreign Secretary of the Baptist Board of Missions, a neighbor of mine), the body of my little Emily was placed with that of her little brother Melvin (who had died Aug. 20 of the preceding year), in the family tomb under the Park Street Church in Boston—and all was over.

Yet not all; for some few mornings afterwards, as I lay in my bed, my thought was: "So my Millie has left me." And she was going, it instantly came to me, to meet the white lady. "The White Lady? What does that mean? The Angel of death! And her feet were on the fourth stair!" "Four months! four months!" was my instant thought. I sprang from my bed; I looked for the memorandum date of Barnes's visit; I found it. It had been on March 17-18, 1864, and Millie had been taken by the white lady four months afterward, late at night, July 15 of the same year. Thus the sealed book was opened!

Beside the temple and altar worship publicly rendered to the classic gods, other services at stated times, emanating from perception of profounder *truth*, were more privately observed. Knowledge of them was not open to all the world. A certain maturity of mind—not children in understanding, but a developed understanding—was essential to their right apprehension. Many things had Jesus to say to his disciples, but he refrained because they could not bear them *then*. The great central truth taught in the Mysteries, and by various startling spectacles and severe personal experiences, vividly impressed on the minds of the participants, was that man's earthly life is one of trial, discipline and unfoldment; that after it, he actually enters into and dwells in another, though to most men an invisible, sphere of life. In these sacred rites was taught and dramatically represented to the senses, man's second birth.

Abraham and A. J. Davis passed through certain

spiritual experiences probably not unlike some undergone by initiates in the Eleusinian Mysteries. "A deep sleep fell upon Abram, and lo, a horror of great darkness fell upon him." Then it was that he grew into consciousness of another sphere of life; and therein becoming clairaudient, he heard the voice of Yahweh (Gen. xv: 12-18). The "Poughkeepsie seer," in his Autobiography, describes quite fully his feelings (in some respects like those of Abraham), as, under mesmeric influence, he for the first time passed from outward, or sense consciousness, into the inner, or spiritual sphere of mentality. He was then in his seventeenth year, uncouth, unlettered and uncultured; but the *chrisma* which then and from time to time he afterward received (I. John xi: 27) abided in him, and no need had he that any one should teach him in those matters to the promulgation of which, his life has since been devoted.

"On Dec. 1, 1843," he says, "I felt the operator's chilly hand pass and repass my brow, the chamber of thought. The living blood, which had flowed undisturbed through my youthful form during its brief existence, seemed well-nigh arrested. The ten thousand avenues of sensation were illuminated as with the livid flames of electric fire. Anon, all was intensely dark within. Dreadful and strange feelings passed over my body and through my brain. My emotions were painful. I had horrid convictions of what the world terms DEATH. 'Oh, mother!' thought I with terror, 'can this be the period of my physical dissolution?' My heart continued to perform its office; but its beatings were less frequent. I felt the different senses that connect the mind with the outer world gradually closing.... I could no longer hear the busy and active world without, nor feel the touch of any object, living or dead.... 'Where am I? Oh, I am so lonely! Alas, if this be *death!*'... A natural consciousness, however, pervaded and assured my mind. Preconceived or *innate* ideas were evolved from my inmost sensibilities. ... These conceptions—as I am now fully persuaded—were an influx of many interior and immortal truths."

This transition from the outward to the inward life is mentioned on page 41 of "Nature's Divine Revelations," "as the metamorphosis of the principle of *mind* to its second sphere of existence."

March 6-7, 1844, Swedenborg assured Davis—probably referring to this indrawing or focusing of his *Ego*, or spiritual being—"Thy spirit is now untrammeled, hast experienced a joyful resurrection from the artifices of the social world without; therefore thou has become an appropriate vessel for the influx and perception of truth and wisdom. Spiritually, thou hast left the world where men reside; but physically, thou art there with them still. Thy mission hath been shown thee....I will be near thee in thy stewardship, pointing to the right path. The things thou shalt bring forth will surprise and confound those of the land who are considered deeply versed in science and metaphysics."*

Cicero (De Leg. lib. ii. cap. 14) remarks that the ceremonies were truly called *initia*, or beginnings, for they were indeed the beginnings of a life of reason and virtue. During the celebration of the Mysteries, the greatest sanctity and highest elevation of mind were enjoined on the participants. "When you sacrifice or pray," says Epictetus, "go with a prepared purity of mind, and with dispositions so previously ordered, as are required of you when you approach the ancient rites and ceremonies." Proclus mentions that the mysteries and initiations withdrew the souls of men from a material, sensual and merely human life, and joined them in communion with the gods. Nor was a less degree of purity required of the initiated for their future conduct. They were bound by solemn engagement to commence a new life of strictest piety and virtue.

Not unfrequently communications, professing to come from departed spirits, have appeared in the BANNER OF LIGHT, declaring that their prior knowledge of Spiritualism—that is, of its facts and philosophy—had been of great benefit to them on their entrance into spirit-life. It is worthy of observation that a knowledge of the Mysteries was also believed to be of great benefit to the initiated upon their entrance into the spirit-world. For instance, Plato in his Phœdo, or Dialogue on the Immortality of the

* Magic Staff, p. 243.

Soul, represents Socrates as saying: "I conceive that the founders of the Mysteries had a real meaning, and were not mere triflers, when they taught that the unsanctified and uninitiated person on leaving the body stuck fast in mire and filth, and remained in darkness; but that he who had been initiated and purified dwelt with the gods. 'For many,' as they say in the Mysteries, 'are the thyrsus-bearers, but few are the mystics'; meaning, as I interpret the words, 'the true philosophers.'"

This last Platonic quotation was once brought vividly to my mind under somewhat singular circumstances. It was at a séance that I had with Mrs. Rockwood, a medium in Boston, perhaps twenty years, more or less, ago. The first words addressed to me, that came from her lips after being entranced, were: "You were right, you were right in withdrawing from the church; you received a higher baptism than I could have administered." I was startled by the salutation, for although I had some years before withdrawn from the Baptist church, of which I had been a member for about twenty five years, I was not then, and for months before, had not been thinking of this or any part of it. Quite surprised at the directness and pertinency of the address, I inquired for the name of the communicating intelligence. "I was Doctor S——, but I am *Doctor* S—— no longer," was the response, as the voice somewhat contemptuously emphasized the "*Doctor*" title. Was it the spirit of Rev. Dr. S—— that was communicating with me? Such had been the title and the name of the minister of the Baptist church from which I had years before separated myself. I inquired what had been his experience on awakening into life beyond the grave. "I found myself in darkness," was the reply. Then it was that what Plato says of the uninitiated person finding himself "in darkness" after death came vividly to my mind. I further inquired whether he had met with Rev. Dr. Wayland in spirit life. Dr. W. had been an eminent Baptist minister and educator, a man of great mental ability, and persistency and honesty of purpose, and had

died prior to the decease of Dr. S——. "Yes," was the answer: "He dwells in a higher and brighter place than I do."

> "Hope springs eternal in the human breast,
> Man never is, but always *to be* blest."

And to know whence and where the hoped-for blessing will come, and what it will be, has been the desire of people in all ages and nations.

Of course it was easily believed that gods and their mediums would be more likely than ordinary people to foreknow the future. Hence arose divination, and very many are its phases. Birds, arrows, lots and countless other agencies were believed at times to be communicators of signs and occult knowledge to persons, usually priests, sufficiently perceptive to interpret them. Indications of augury, auruspicy, appear in Gen. xv. 9–11, when Yahweh came unto Abram in a vision; and from a dove descending upon him, Jesus learns that he was a "beloved son." St. Anthony, entering a church, happened to hear the deacons read: "*Go sell what thou hast, and give it to the poor, and thou shalt have treasure in heaven.*" He considered it as addressed to himself. Going home, he made over to his neighbor one hundred and twenty acres of good land; the rest of his estate he sold and gave to the poor, reserving only what he thought necessary for himself and his younger sister. Charles I. and Lord Faulkland being in the Bodlean Library at Oxford, a short time before the battle of Newbury, consulted the "Sortes Vigillianæ," and disaster was the burden of the passage that the king opened to. A parent's lamentation over a son slain in battle was on the page that Faulkland touched. He met his fate at Newbury, and Charles was afterward beheaded.

Dr. J. Higbie of Berlin, N. J., seventy-six years of age, recently informed the writer that in the winter of 1855–'56, he then being resident in Rochester, N. Y., was present at a meeting in the great Corinthian Hall, then filled to overflowing, to hear A. J. Davis, who was lecturing in that city. About the time the lecturer came in a white dove flew in,

around and over the great assembly in the hall, and then lit on a moulding about two feet back, and two feet above A. J. Davis, as he was opening his valise. The speaker did not seem to see it, but the dove stayed there till the lecture was over, and then disappeared.

The present writer, years ago, essayed the *Sortes Biblicæ*. It resulted singularly. My home had been for seven or eight years, on the north side and lower part of Mount Pleasant, Roxbury, and I tired of it. I longed for an elevated, a more sunny location. For several months, at leisure hours, I went house-hunting, but with no success in finding the right one. At last, in Roxbury, I found a new house, which my wife and I thought might suit our circumstances and tastes; yet not completely. Negotiating with its owner, I told him that on the next day, before noon, I would give a definite answer whether I would buy it or not. The next morning, while in my office, carefully considering the matter, *Sortes Biblicæ* occurred to my mind. It was not quite twelve o'clock. I instantly took a Pearl 24mo. Bible, which happened to be in my desk, locked the office door, and holding the closed book, with closed eyes and in my usual tone of voice, said: "Kind spirits, I am in perplexity. Please, by this Bible, indicate whether or not, I am now to purchase *that* house, and answer so plainly that I may not misunderstand." Instantly I opened the book, placed my finger on a page, then looked to see what verse was under my finger. It was a verse, what particular one I do not now remember, a clause of which contained the words "Lord" and "house," and other words, which together seemed plainly to mean that the Lord—that is, the spirit, whoever he might be—would care for me in the matter, and that I was not to buy the house. I felt impelled, and instantly hastened to the owner, and informed him that I should not buy the house. A year or more passed, but with no prospect of the *Sortes Biblicæ's* intimated house. Impatient of further delay, I bought a lot of land in Roxbury, and contracted with a builder to erect a house. It was half finished when I dis-

covered that I was being defrauded, and this so disheartened me, that I sold the property at a considerable sacrifice, and submissively waited. In the early summer of 1869, being in poor health, at the suggestion of a friend, I engaged hotel accommodations in a new town, which I had never heard of, about eight miles from Boston, and there on afternoons I took exercise, walking through its streets and over its hills, yet I was careful not apparently to notice any particular house, lest I might be regarded as house-hunting. On an afternoon in the last week of June, returning from an hour's walk toward Blue Hill (the first upland seen by voyagers entering Boston harbor,) a little girl, nine or ten years of age, ran out from the yard of a house I was then passing, and inquired: "Don't you want to buy our house?" I was surprised. "Is it for sale?" "Yes." Then I went into the house, conversed with the girl's mother, and looked over the premises. Next day I brought Mrs. Giles to see it, and on the 29th of the month bought it, subsequently improved and occupied it. To the present time it has been, and now is, an unpretentious and comfortable home for myself and family. Thus did the *Biblicæ Sortes*, at its own time, and in its own way, accomplish the oracle.

Another personal experience, prophecy, or revelation, be the name whatever the reader may please to call it, occurred to me in March, 1880, at one of the many pleasant social interviews I had years ago with Charles Foster. Doubtless he is yet remembered in many of the principal cities of the United States, Europe and Australia, for he traveled in many countries, under the advice of spirits; and the phenomena apparent at his séances, always awakened great interest with his visitors. The Cary sisters, especially Alice, enjoyed his presence; and not unlikely is it that there was quickened an inspiration which prompted the spiritualistic realism and jubilant tone apparent in certain of their hymns, as the following:

"Earth, with its dark and dreadful ills,
Recedes and fades away;

Lift up your heads, ye heavenly hills,
Ye gates of death give way!

"My soul is full of whispered song,
My blindness is my sight;
The shadows that I feared so long
Are all alive with light."

Foster was not of the creed or practices of the ancient Fathers of the Desert. He was full-formed, full-faced; loved wine, cigars and some excitement, and insisted that a man's spiritual gifts had nothing to do with a man's spiritual character. At one time, in answer to a remark of mine, he said that Andrew Jackson Davis is great, philosophically and medically; that he himself was great, phenomenally; and that Swedenborg was great, philosophically and phenomenally. In England he received many attentions from prominent persons. Sir Edward Bulwer invited Foster to his country seat, where he occasionally visited, remaining several days at a time. Bulwer was then writing his "Strange Story," and Foster was the model, upon which he based his Margrave in that novel.

It was in 1880, that, being in New York about March 17 or 18, I ma e a social call at the home of my nephew, Capt. Jonathan Minot. Mrs. Minot happened to be in a very distressed state of mind. Her husband had sailed from Havre, France, for Savannah, Ga.; and though thirty to thirty-five days was the average passage time for sailing ships, more than fifty days had elapsed without any news from him or his barque, "The Wild Hunter." I felt sad, but could say nothing to relieve her anxiety. Returning to my boarding-place, I happened to think of Foster. He was then in the city. So the next morning, Friday, I pencilled on a slip of paper, as follows: "March 20, 1880. Question to Chas. Foster: 'The Wild Hunter,' Captain Minot; where is she?" I folded the slip—about five inches long, by less than two inches wide—put it in my vest pocket, and during the forenoon called on Foster at his rooms. He was alone, smoking a good cigar. We spoke about the

weather and trifling matters, but not the slightest allusion did I make to my pellet of paper, or the purpose of my call, and very likely did not have it in mind, when suddenly he spoke out: "Oh, 'The Wild Hunter,' Captain Minot! Only detained; foul winds; driven back from port. Will hear of their arrival Thursday or Friday. No disaster; an old hulk; had to beat all the way." I instantly wrote on the same slip of paper the substance of what he said—perhaps not the exact words, but the exact dates; the paper is now open before me, on the table, as I write. In a day or two afterward I called again on Mrs. Minot, and informed her of what Foster had said. We both waited anxiously. In a day or two I received a card postmarked New York, March 27, 3:30 P. M.: "Wild Hunter arrived last night. I received telegram this afternoon.—*H. B. Minot.*" In the *New York Herald* of Monday, March 29, 1880, in the Ship News, appeared the following: "Savannah, March 27. Arrived, barque 'Wild Hunter.' Minot, Havre."

The questions to be considered, are (1), How did Foster know anything of what was on my paper pellet? (2), How did he know that news of her, would arrive on the next Friday, as in truth it did? My trustworthy and esteemed nephew, Capt. J. Minot, now proprietor and manager of the Minot House, Asbury Park, New Jersey, to my recent inquiry of him as to the cause of his delay in reaching Savannah, returns the following answer:

"I think I left Havre in the *Wild Hunter* on Feb. 7, 1879, bound to Savannah, and was sixty-five days in making the passage, when I expected to make it in about thirty days—the usual time. Against my own judgment, I took the advice of two old shipmasters that were in Liverpool at the time, and made a southern passage, going down into latitude 17 deg. to get the northeast trade-winds; but I found the winds very light, and part of the time no wind at all; and I had gone nine hundred miles further south just to look for a trade-wind that I did not find. On my arrival at Savannah I sent a telegraph to Ellie, who was very much worried at my being out so long. I received a long letter from her in a day or two, saying that Foster, the medium, had told you the ship would arrive in a day or two, he not having either seen or known of your communication."

Spiritualism, whether ancient or modern, is an outgrowth of human nature. It is as various and comprehensive in its phases, as are the individuals, tribes and empires of mankind; like Proteus, it bears many forms, and is intended in different names. Idolatry, superstition, animism, religion, theosophy, holiness, etc., are developments, outward or inward, of the spiritual principle—each as different from the other, as are the diverse tastes, prejudices and emotional natures of its recipients and opposers. Its manifestations and doctrines are considered as human, demoniac or divine, only so far as they disagree or are harmonious with the inherited or instilled sentiments and opinions of the individual. In all ages and among all people Spiritualism is received or opposed, according as it comes from the Shechinah, the Urim and Thummim, from oracles and divinations, from holy books and arcana, or from "Nature's Divine Revelations"; yet, beyond all else, more or less readily accepted, according as the individual is more or less unfolded in his perceptive powers and spiritual development.

The present year is the fiftieth anniversary of the publication of the "Principles of Nature, Her Divine Revelations," by and through Andrew Jackson Davis, the Poughkeepsie seer and clairvoyant. To many American and European scholars, scientists and thinkers, in 1847, it was the wonder of the age. Pamphlets, reviews and articles—some candid, others scurrilous—were published upon it. Parke Goodwin, son-in-law of William C. Bryant, in a letter to a London journal, spoke of it as written with coherency and profundity, unfolding a true method of reasoning, containing the most rigid and unflinching logic, of the highest interest, an extraordinary work in every light, and displaying astonishing, almost prodigious, powers of generalization. George Bush, an eminent Biblical Commentator (apparent in his "Notes on the Levitical Books," in six volumes), and afterward Professor of Hebrew and Oriental Literature in the New York City University, attended Davis's lectures, and wrote in the *New York Tribune*, Nov. 15 1846:

"I solemnly affirm that I have heard him correctly quote the Hebrew language in his lectures, and display a knowledge of geology which would have been astonishing in a person of his age, even if he had devoted years to the study.... In these lectures he has discoursed with the most signal ability, on the profoundest questions of historical and biblical archæology and mythology, of the origin and affinity of language, of the progress of civilization among the different nations of the globe, beside an immense variety of related t pics, on all which, the results announced would do honor to any scholar of the age, even if in reaching them, he had had the advantage of access to all the libraries of Christendom.... I do not perceive that there is any definable limitation to his powers of impart ing light on any theme of human inquiry. He apparently discourses on all subjects with equal facility and correctness. The range of his intuitions appears to be well-nigh boundless. Indeed, I am satisfied that were his mind directed to it, he could solve *any* problem in *any* science. His remarkable power is uniformly held in entire subordination to some *important use.* He submits to no experiments prompted by mere curiosity.... Urgent solicitations have been made to him, to aid individuals in the accomplishment of schemes of private interest, but all in vain. He refuses, because he says it would not be *right,* and because it would endanger the continuance of his clairvoyant power for higher and holier purposes."

Taylor Lewis, Professor of Greek in the New York University, a religionist of a narrower type of mind, in the *New York Tribune* of August, 1847, said there could be only three possible suppositions in respect to Davis's "Revelations: (1) The book is true, and all the wonders in relation to it; or (2) Davis is obsessed by evil spirits, etc.; or (3) it is from beginning to end a shameless and wicked imposition."

About eight years afterward, in 1855, Rev. A. Mahan, first President of Cleveland University, in a volume of nearly five hundred pages, entitled "Modern Mysteries Explained and Exposed," presented his view of Bible manifestations and the respective "Revelations" of Davis and Swedenborg.

Count Gasparin also wrote a treatise of two volumes, each of nearly five hundred pages, on "Turning Tables, the Supernatural and Spirits." It was translated into English

in 1856. Rev. Robert Baird, D.D., in his introduction to it, mentions its author as "one of the most distinguished French Protestants of our times," and published it under the title of "Science *vs.* Modern Spiritualism." Yet not a word of scientific proof against, but many pages confirming Modern Spiritualism, may the reader find therein.

Robert Hare, M. D., Professor of Chemistry in the University of Pennsylvania, and member of various learned societies, and especially eminent among chemists for his invention of the compound blow-pipe in the year 1855, published a volume of four hundred and sixty pages entitled, "Experimental Investigation of the Spirit Manifestations, Demonstrating the Existence of Spirits and Their Communion with Mortals. Doctrine of the Spirit-World Respecting Heaven, Hell, Mortality and God. Also the Influence of Scripture on the Morals of Christians." In it he showed that the morality of Christians, being irreconcilable with the New Testament, cannot be its legitimate offspring (p 206), and that the world has been least moral when the Christian Church had most sway (p. 270).

In June, 1857, a committee from the professors of Harvard College, after making such experiments of Spiritualism as they thought proper, published as their opinion that every connection with spiritualistic circles corrupts the morals and degrades the intellect, and promised to publish a report of their proceedings—a report which up to the present time has *not* been published.

The learned and distinguished Professor of Greek, C. C. Felton, in the same college, subsequently its President, did not content himself with energetically and publicly expressing sentiments adverse to Spiritualism (as he did at times, after lectures in the Melodeon, Boston, by mediums therein), but also wrote in the editorial columns of the *Boston Courier* in August, 1857, as follows:

"We remember once sitting at the side of a singular-looking personage at a hotel table. Our attention was drawn to him by the extraordinary speed with which the edibles on the table vanished down his capacious throat. The raps on the table for fresh sup-

plies, resembled in frequency and vehemence those which are heard in the best constituted spiritual circles. Soup, beef, mutton, poultry, fish, cabbage—in short nearly everything on the bill-of-fare—came, and were seen no more. We were filled—not with dinner, for wonder held our appetite in suspense—but with amazement. It seemed as if he must be a conjurer. It looked like the performances of Jack-the Giant-Killer, when he slyly thrusts the enormous pudding into a bag under his waistcoat. We do not usually inquire the names of those whom we chance to meet at hotel tables; but there was something so miraculous in this gentleman's performances, that curiosity gained the better of reserve, and we were told the great devourer was Andrew Jackson Davis. This explained the matter. *His trances were now to be traced to their true cause.* They are the trances of an anaconda after he has swallowed an ox, horns, hoofs and tail. He has not only his own earthly organism to support, but the spiritualistic organisms of the innumerable higher intelligences."

Mr. Davis replied: "I hope there is no person living who waits for my positive denial before rejecting the above as a total fabrication. . . . I make a note of the statement to show how vulgar a falsehood can emanate from a source high in the estimation of literary gentlemen in Boston. Verily, prejudice blunts the moral sense, and makes intellect an ally of bigotry."

Not impossible is it that, as the Professor grew in years, his spiritual nature developed; for on the headstone of his grave in Mt. Auburn is an inscription in Greek letters, which the Superintendent of that cemetery, at my request, wrote to me as follows:

"ΕΙΔΟΝ ΚΑΙ ΙΔΟΥ
ΟΥΡΑΑΝΕΩ ΙΓΜΕΝΗ
ΕΝ ΤΩΙ ΟΥΡΑΝΩΙ."

Literalized, "I saw, and, behold! heaven opening in the heaven."

This inscription is very suggestive, perhaps significant. It is similar in expression and most of its Greek words to a clause of the first verse of chapter iv. of the Revelations: "After these things I saw, and behold a door opened in heaven."

Doubtless before his decease the spiritual department of

the Professor's nature had opened, and he had become sufficiently receptive and refined to associate something other than uncouth gluttony with the name of that Wondrous Seer, who then was, and now is, one of the purest, wisest and most spiritual men in the world's history.

St. Paul argued before Agrippa and Festus that Christ should rise from the dead, and should show light unto the people and to the Gentiles; and as he thus spoke, Festus said: "Thou art beside thyself! Much learning doth make thee mad." But Agrippa said unto Paul: "Almost thou persuadest me to be a Christian" (Acts xxvi: 23-28). Does not Paul in I. Cor., ii: 14-15, reconcile the naturalness of these two divergent conclusions when he says: "The natural man receiveth not the things of the spirit of God. But he that is spiritual examineth all things, yet he himself is judged of no man"? An important question is not only as to the truth of Spiritualism, but also as to the spiritual capacity and receptivity of the person to perceive and receive it. If he can receive it, then, according to Paul, he is "spiritual"—that is, a Spiritualist; if he cannot, then he is as "the natural man"—that is, a materialist.

The conflict between Spiritualists and their opponents still continues. In Christendom it is a tendency or growth or development to or from one or the other of the two *Rs*—that is, Rome or Reason. In childhood (men are but children of a larger growth) parents, teachers, public opinion, control the individual. In maturer years, as reason and the superior consciousness awake, he hears and accepts the inward monitor, the *Arabula*, as superior to all tribunals. When the energies of his spirit (in this or any sphere of existence) become harmonized, each with all the others, and all in harmony with the Universal Spirit (that pervades the Principles of Nature), then he is at one with the Divine Being. Then he does justice, loves mercy, and walks humbly with his God.

Many and great, and all for the better, are the changes and outgrowths in religious opinions, and in spheres of industry and labor, which have occurred in Christendom

within the last fifty years. Broader intercommunication of commerce, enlarged acquaintance with the Vedas, and the other sacred literature of the Orient, freer discussion in matters of politics and economics, have all intermingled, and begat new spheres of thought and action.

Spencer, Darwin, Huxley, and other scientists have eloquently promulgated and lucidly illustrated the doctrine of Evolution, as a substitute, in place of the theological doctrine of Creation. As such it is now more or less accepted by not a few of the superior grade of theologians; but inasmuch as Involution is the antithesis of Evolution, the inquiry arises, not yet answered by scientists, whence, where and how the Involution that necessarily preceded the existing order of Evolution? Let it now be borne distinctly in mind, that both the theory of Evolution, and also whence, where and how its necessarily antecedent conditions—were published by Andrew Jackson Davis, some twenty or more years prior to the evolutionary writings of Spencer, Darwin and Huxley.

In July, 1848, Davis published his wonderfully comprehensive, and yet no less wonderfully minute and correct "Chart of the Progressive History and Approaching Destiny of the Race." It is republished in Chap. XLVI. of his Autobiography, under the title of "Vision of Prophetic Peace." Therein the reader may observe

I. "Father God," *i. e.*, "Love, Will, Wisdom," mentioned as the cause.

II. "Mother Nature," *i. e.*, "Substance, Aggregation, Universe," as the effect.

III. "Nuptial Law," *i. e.*, "Association, Progression, Development," as the end.

Therein is apparent that what the scientists named Evolution, A. J. Davis, equally comprehensive, has yet more exactly designated as Development. Evolution may be on the same plane as Involution; but Development implies an improvement, a rise into a higher plane of existence, as by a discrete degree. Under certain conditions, monkeys might evolute monkeys *ad infinitum;* under more favora-

ble conditions, out from monkeys, through æons of time, might develop or come forth humanity.

That Chap. XLVI., ("Vision of Perpetual Peace,") its past and future revelations of the development of the human race, and of its past and future career in philosophy, theology, government, literature, arts, sciences, etc., is especially interesting and instructiv , as yielding intimations of the light and joy that accompany true knowledge, as it rises into consciousness in a divine mind. It is inspiration or inbreathing of truth, independent of any god, or other revelator. When Kepler became absolutely certain of the third of his laws of planetary motion, he said, "what I prophesied two and twenty years ago, I have brought to light. Nothing holds me, I will indulge in my sacred fury, I rejoice; the book is written, to be read, either now or by posterity. It may well wait a century for a reader, as God has waited six thousand years for an observer." That wonderful and instructive "Vision of Perpetual Peace" came to Davis's consciousness within the space of twenty minutes, as he was in an Episcopal church, one pleasant Sunday morning, in Channingville, Dutchess County. It resulted from the systematic action of his own intuition and clairvoyant discernment. The grandeur of the view made him shiver with delight, and he published it as one of the triumphs of the "superior" (*i. e*, spiritual) "condition."

In the meantime there have arisen many other workers, saints, apostles, and promulgators of Modern Spiritualism, in all the more enlightened parts of the world. Such workers have all been endowed with one or another, or more of the spiritual gifts spoken of by the apostle Paul, in the twelfth and thirteenth chapters of his First Epistle to the Corinthians.

Spiritualists have not been backward in these onward and upward movements. As in the great convulsions of religion eighteen centuries ago, when the apostles and disciples of Jesus looked not at things which are seen, but at the things which are not seen, and were assisted and

strengthened in their beliefs and labors by miracles and higher powers—so modern mediums, in season and out of season—many of them without gold, silver or nickel in their purses, without scrip for their journey, have lectured, and published the gospel of Spiritualism—some from platforms in spacious halls, others through books, pamphlets and weekly journals, and others by startling phenomena not unlike Bible miracles. Many of these mediums have worked where they listed; audiences saw and heard them, but often could not tell whence they came, nor whither they went. "So is every one that is born of the spirit."

Yet not uncommissioned and unassisted, have been the apostles and promulgators of Modern Spiritualism. In 1852 the American seer, then in his twenty-fifth year, had visions of *The Spiritual Congress.* No more authentic and instructive relation of an assembly of Supernal Beings exists in sacred history. In no convocations have appeared a greater number of spirits of a high degree, or for wiser or more benevolent purposes, than in the Spiritual Congress described in A. J. Davis's volume entitled "Spiritual Mysteries Explained" (pp. 110–171).

The seer is in High Rock Cottage, Lynn, Mass.; the time is August 7–9, in the year 1852. His spiritual eyes are opened. He sees a company of men from the spirit-land. They seem very natural. They move and talk and smile and gesticulate as ordinary men, yet with far more grace, ease and spontaneousness. Their features emit a sudden radiance, as it were, from minds highly endowed with wisdom. Far beyond, he beholds a great multitude, many thousands of spirits and angels, both male and female, coming toward the company. They arrange themselves, they gaze upon the different towns, villages and cities on this side of the earthly surface. *They seem to be looking into the mind and reading the heart of every human being.* The seer's spiritual ears are now opened; he is both clairvoyant and clairaudient. Four spirits approach whom he recognizes as his most dear friends in the spirit-land.

"There are days," says Emerson, "when the great are

near us; when there is no frown on their brow, no condescension even when they take us by the hand, and we share their thoughts. These are the days which are the carnival of the year." Such must have been those summer days to A. J. Davis, when his guardians in the spirit-world came near; when the illustrious Galen, one of his guardians, made known to him the mission he was to enter upon, and promised assistance to him in his labors.

"What," inquired Davis, "is the *object* of yon vast multitude of spirits, who have been in session so many hours?"

"They have convened," replied Galen, "for the purpose of weighing kings, emperors, tyrants, teachers and theologians in the balance of Justice and Truth. Men have commented on the contents of the Bible with a gaudy show of skillful erudition. But the true commentary is now being written; when completed it will be found to be a New Dispensation."

"When will this investigation terminate?" inquired Davis.

"When there shall have been discovered *twelve teachers of philosophy*, and enough media to awaken the advocates of sacred superstition from the delusive sleep which has befallen them," answered Galen.

"Can you inform me by what names some of those spirits in yon innumerable host are known on the earth?"

". . . I will transfer to you for the present," he replies, "a few names of the spirit-brothers who are now, this very moment, urging forward the essential principles of Justice and Wisdom and Truth—interior philanthropists, the lovers of their terrestrial brethren: Zoroaster, Moses, Solomon, Paul, Lycurgus, Plato, Christ, Hippocrates, Socrates, Galileo, Fénelon, Mozart, Raphael, Fourier, Spinoza, Byron, Goethe, Spurzheim, Washington, Franklin—these, together with many thousands of no less advanced minds, though less known to the world's superficial history, have places assigned to them in yon legislature."

In the effulgence of those heroes of thought just named —our brethren of all times, classes, nations and religions—

how compares it with a Monday morning conference of Evangelical ministers, just after the funeral of the Concord philosopher, discussing the question, doubtful to them, whether Emerson had gone to heaven or to the other place?

> "Close, close above our heads
> The potent plain of dæmons spreads;
> Stands to each human soul his own,
> For watch and ward and furtherance.
>
> "Sometimes the airy synod bends,
> And the mighty choir descends;
> And the brains of men henceforth
> Teem with unaccustomed thoughts."

"If Christ Came to Chicago?" is the title of a book, and is the question which Mr. William T. Stead, an earnest worker in Spiritualism and other reforms, has discussed with ministers and laymen of all religions, and of many avocations and callings. To many Spiritualists the question is not an hypothesis. They believe as unreservedly as Christians believe the Bible, perhaps more so, that Christ and others of the Spiritual Congress have approached to, and not unlikely have been in Chicago. Clothed in their spiritual bodies, they would be invisible to all its inhabitants, except to clairvoyant eyes. Not unlikely is it that the "Congress of Religions" which there convened, was an outcome of their influence.

Most of the generation that first read of this wonderful Congress of Spirits, half a century ago, have passed on to the higher life. Many now believe that the seer who witnessed and described it has also gone. About twenty years ago, returning from a trip in the White Hills, he stopped over night at the hotel at Gorham, N. H. While there, the Hon. P. W. Chandler, formerly City Solicitor of Boston (an attendant at, and perhaps a member of the Swedenborgian Church), learning that A. J. Davis was one of the hotel guests, desired to be introduced to him. As Mr. Chandler approached with extended hand, he started back, evidently much surprised, saying:

"Are you Andrew Jackson Davis?"

"Yes."

"The author of 'Nature's Divine Revelations'?"

"Yes."

"Of the 'Great Harmonia'?"

"Yes," smilingly answered Mr. Davis.

"Well, I am astonished," Mr. Chandler said. "I expected to see an aged man, spare, with bent form, and long, white beard; but here you are, young, erect, alert, and in good health!"

"Yes," said Mr. Davis; "but I was quite young when I published those works."

Since then Mr. Davis has been assiduous in his labors. For the past twelve years, his home has been in, or near Boston. Beside writing and publishing the second volume of his Autobiography, extending it to Feb. 10, 1885, entitled "Beyond the Valley: Sequel to 'The Magic Staff,'" he has devoted largely of his time to medical practice. The following is his present business card:

ANDREW JACKSON DAVIS,

PHYSICIAN TO BODY AND SOUL,

Will be in his office, 63 WARREN AVENUE, BOSTON, MASS., Tuesday, Thursday and Saturday, from 8 A. M. to 4 P. M.

☞ Owing to a very large and increasing office practice, it will be impossible to examine and treat new patients by mail. Letters from patients under treatment strictly confidential.

First consultation, with directions for cure, $2; every subsequent interview, in office or by letter, $1. Medicine extra. His remedies are very few and simple and effective, being exactly *adapted* to the individual condition. *No professional visits at residence of patients.*

N. B.—Tickets from 1 to 7, inclusive, are retained for early callers. Numbers from 8 to 17, inclusive, may be engaged one day before by letter or telephone addressed to S. Webster & Co., 63 Warren Avenue, stating the hour you intend to arrive at the office. Number 8 is rarely reached before 12 M. Persons not present when number is called lose their place.

During this time, in Boston, he has treated from forty to fifty patients per week—say about one hundred and fifty

per month, or eighteen hundred each year—forty per cent. or more of whom he has cured of a great variety of (mostly chronic) diseases; sixty per cent. or less he has relieved of their infirmities. Beside his office practice, he has an extended correspondence, three days in the week answering letters, many from foreign countries. During such days, if pleasant ones, at the right season of the year, there may often be observed a group of two, four or more bicyclists, ladies and gentlemen, speeding along some one of the many parks or highways in or around Boston. One of the party, not always in the lead, may be a medium sized man, sitting erect, holding firmly to the cross-bars, his gray hair struggling out from the well-fitting cap. Not strange is it that his white-silk neckerchief, belted jacket and bloomer pants, secured by anklets, should have become well dusted by his long-distance ride. Perhaps that rider—under all circumstances keeping an even mind, even when his cycle wabbles, vexed by ruts or stones in the road—may be recognized as the American Seer, Dr. Andrew Jackson Davis, for he often takes such rides.

Fifty years have passed since the publication of "The Principles of Nature, Her Divine Revelations, and a Voice to Mankind, by and through Andrew Jackson Davis, the Poughkeepsie Seer and Clairvoyant." Forty or fifty thousand copies of the work have been circulated. It is the belief of many, that as the mission of Jesus on earth was one of love, so that of A. J. Davis has been and is a manifestation of wisdom. Have we any reliable knowledge of the purpose which the visible or invisible persons or agencies had in view in the delivery and publication of the lectures contained in that "most remarkable work of all the ages," as some people believe it to be?

Professor Bush attended the delivery of many of the lectures, and received certain very remarkable tests of the personal influence of Swedenborg in connection with them. In his MESMER AND SWEDENBORG, published in 1847, p. 210, he writes of young Davis, then about twenty years of age, and of the great purpose of the lectures, as follows:

"The manner in which Mr. Davis's remarkable gift is, so to speak, *managed and overruled*, is no less extraordinary than the gift itself. It is uniformly held in entire subordination to some *important use*. He submits to no experiments prompted by mere curiosity. He makes no revelations, offers no advice, expresses no opinion which would in any way give one person an undue advantage over another. Though evidently possessing in his abnormal state a supernatural knowledge, no worldly inducement has the least effect toward persuading him to exercise it for any purpose which would not conduce to the *good of the whole*.

As to the lectures in which he is engaged, he maintains that in their grand scope they aim directly at the regeneration of society: that a great moral crisis is impending in this world's history; and that he is selected as a humble instrument to aid, in a particular sphere, in its accomplishment."

What his life, words and actions have since been to the present time, now in his seventieth year, are open to the whole world. No person can reveal them more fully than he has unfolded them in the two volumes of his autobiography already published, and incidentally in other parts of his many volumes. Socrates regarded himself as holding a mission from Apollo. A. J. Davis, in that wonderful spiritual experience of his, March 6, 1844, recorded in the "Magic Staff," pp. 227–245, says: "Presently I beheld a man approaching deliberately, ... he was a person of diminutive stature, his fine symmetry, beauty and elegance of deportment captivated my attention; ... his moral and intellectual developments were prominent, he was a spiritual being. In his hand I perceived a clean, white scroll; ... he elevated the scroll to his lips, affectionately imprinted upon it a pure and holy kiss, then handed it to me to open and read; ... it contained *writing* in characters which I had never before seen; but I could translate them without hesitation. ... It read thus:

"'As they were, so they are;
As they are, so they will be!'

Beneath was the following interrogatory: '*Now do you believe it?*' ... I signified my conviction, and signed my name.

"This being done, he received the scroll with a bow, rolled it together, presented it to his lips, then turned and departed.

"'How unaccountable,' exclaimed I, 'that a stranger should come, obtain my signature, and depart, without ut tering one word vocally, and yet so eloquent! Mighty truths now gushed up from the depths of my spirit, and I was impressed with the following correspondence: The scroll-bearer represented a reformer who (while on earth) had shed light upon life and immortality." Mr. Davis does not mention his name. When interrogated whether or not it was He of Nazareth, he neither assents nor denies—makes no answer, or pleasantly changes the matter of conversation.

As being the most prominent Spiritualist and Clairvoyant of the age; as an unwearied Reformer, writing volumes, editing and contributing to reform journals; as a Lecturer, speaking from platforms in many of the cities and large towns, from the ocean to the great rivers of the West, Mr. Davis has performed great, beneficent and varied labors, and it is proper at the present time to vivify in memory, as has herein been somewhat attempted, the name, the marvelous revelations and visions of the American Seer, inasmuch as he was the pioneer of Modern Spiritualism and has within the last year passed the Psalmist's "three-score years and ten," and also because the present year is the fiftieth year since his first volume, "Principles of Nature and Her Divine Revelations," etc., was entered for copyright. The entry was made in 1847, not in his own name, nor for his personal profit, but in the name and for the pecuniary benefit of Silas S. Lyon and William Fishbough—the one his magnetizer, and the other his faithful scribe.

The American Seer, clairvoyant, clairaudient and clairsentient, is also known as the promulgator and exponent of the Harmonial Philosophy. Its principle is simple, its sweep universal; it permeates and pervades the heavens and the earth and all things therein. It operates to pro-

mote their harmony and unity. It includes and coördinates all philosophies and departments of knowledge—natural, spiritual and celestial. Says Pope:

> "All are but parts of one stupendous whole,
> Whose body Nature is, and God the soul."

But the Harmonial Philosophy is Spiritualism philosophically applied in investigating the constitution, energies and divine principles of nature. Nature includes all that is born and ceaseless evolution. It is a word of exhaustless meaning. It includes the entire system of all existence, whose centre is everywhere, whose circumference is nowhere, the Eternal Cause and the Eternal Effect, and is the great fountain of truth. There are those who have given, as it were, their lives to apostolic writings, Bibles and traditions of the ancients; they have "reasoned high

> Of Providence, Fore-knowledge, Will and Fate,
> Fixed fate, free will, fore knowledge absolute,
> And found no end, in wandering mazes lost."

"But he," says Davis, "who searches Nature, searches the gospel of God. It is the fountain of all authority in science, morals and religion."

THE END.

MATTERS SUGGESTED AND SUGGESTIVE.

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